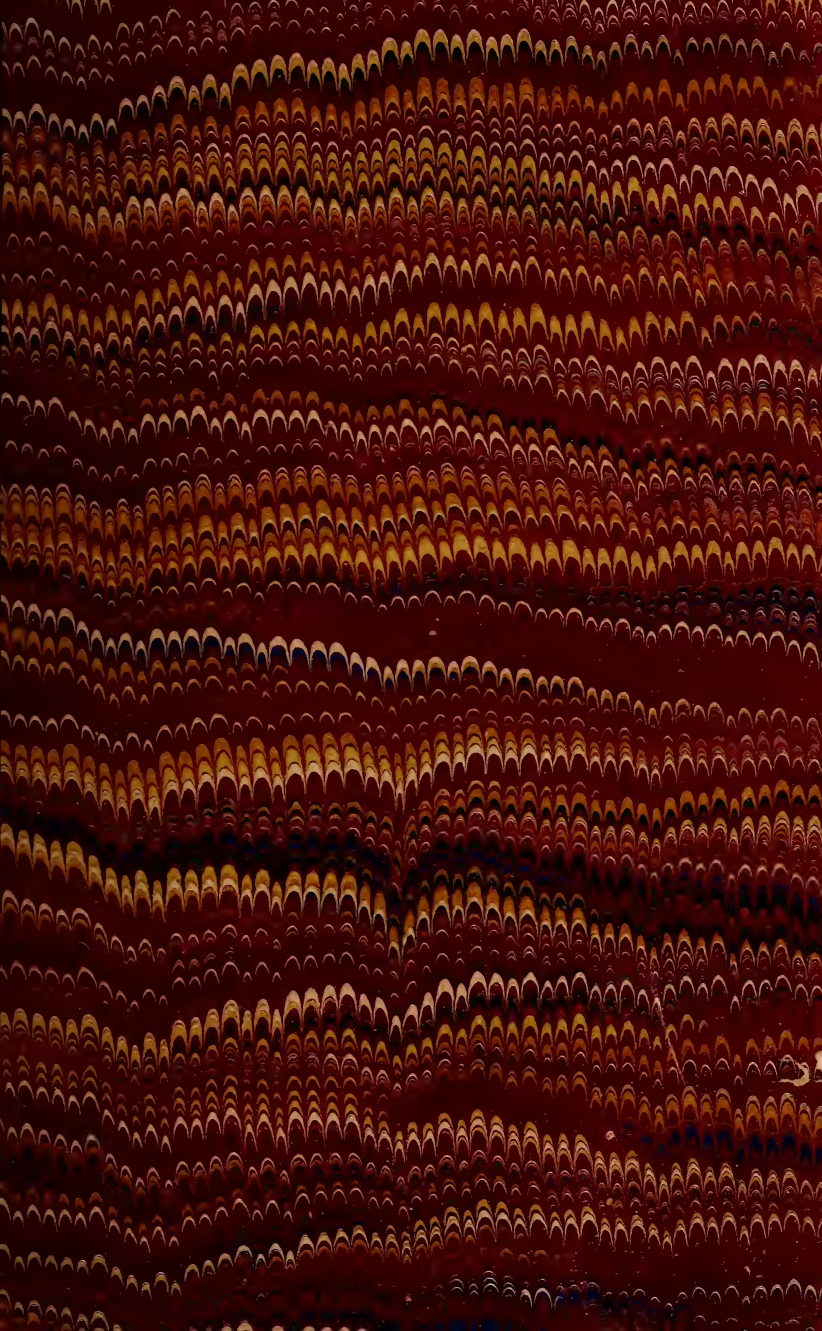


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**THE BIBLE VINDICATED
AGAINST THE ASPERSIONS OF JOSEPH BARKER,
BY JOSEPH F. BERG,**

**A
FULL REPORT**

OF THE

DISCUSSION

ON THE AUTHORITY AND INSPIRATION OF

The Holy Scriptures,

HOLD DURING EIGHT EVENINGS, IN CONCERT HALL, CHESTNUT ST.

**Commencing on Monday Evening, Jan. 9, and closing on
Thursday Evening, Jan. 19, 1854**

PHILADELPHIA:

WILLIAM S. YOUNG, PRINTER, REAR OF 50 NORTH SIXTH STREET.

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Held during eight Evenings, in Concert Hall, Chestnut Street,

COMMENCING ON MONDAY EVENING, JANUARY 9TH, AND CLOSING ON
THURSDAY EVENING, JANUARY 19TH, 1854.

1730a
[PUBLISHED BY THE COMMITTEE OF FRIENDS OF DR. BERG.]

(1854)
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PHILADELPHIA, January 20, 1854.

REV. J. F. BERG, D. D.,

Dear Sir,—It is the wish of many hundred Christians who attended the debate just closed, that an authorized copy of the speeches which you delivered during that discussion should be published under your own supervision.

It is well known that the report issued by the Daily Register is, by no means, a fair representation of your arguments. Your enunciation was unusually rapid; and we believe that more than half again as much matter was presented by you as by Mr. Barker in any single speech, and yet he occupies far more space in the columns of the Register than yourself. Besides, your argument is not given by that paper as you presented it, in very many instances, and, in some, as the reporter acknowledges, it is not given at all.

Under these circumstances, you owe it to yourself and to the public also, to place the matter in a proper light by publishing your rejoinders in full.

Hoping that you will accede to our request,

We are,

Your friends,

S. S. SHRIVER,

DE WITT C. MOORE.

CHARLES COLLINS, JR.

PHILADELPHIA, January 21, 1854.

TO MESSRS. S. S. SHRIVER, DE WITT C. MOORE,
AND C. COLLINS, JR.,

Gentlemen,—I cheerfully place my manuscript in your hands, in accordance with your request. The reporter of the Daily Register, no doubt, did as well as most men could have done under the circumstances, and, I believe, wished to act with perfect fairness, but owing to causes which you have mentioned, his report, as he himself acknowledges, was frequently very imperfect. Of this I do not wish to complain. His applications for my manuscript I declined. On the last evening I voluntarily put the copy of my closing speeches into his hands.

Wherever the remarks were extemporaneous, I have either adopted the report of the Register, when substantially correct, or supplied from memory the substance of what was said, and

in the appendix I have added a few notes, affording answers to some objections which the limited time allowed for the discussion did not permit me to notice on the spot.

The report of Mr. Barker's speeches he commends in his note to the Register, as "luminous, and generally correct;" and, so far as I have seen, they are a faithful transcript of his denunciations of the Bible. They are given in this report, at the request and suggestion of many ministerial friends, as well as judicious laymen, in order that they may stand on the record; otherwise, I should have merely presented my own argument, after extending it so as to include some points which were not reached in the discussion.

It is right that I should acknowledge my indebtedness for valuable suggestions interwoven in this effort to defend the Bible, from Dr. Alexander's *Evidences of Christianity*, and Dr. R. J. Breckenridge's masterly contribution to the noble work lately published by Wm. S. Martien, Chestnut street, on the same subject; also, to an anonymous work on the *Philosophy of the Plan of Salvation*; and to a treatise of the late Rev. Joseph Buckminster. This acknowledg-

ment applies to the argument on the internal evidences of the divine inspiration of the Scriptures.

In the hope that this publication will subserve the cause of our blessed Redeemer, and, in some humble degree vindicate the truth of his word, I leave the matter in your hands,

And remain,

With great respect,

Yours, truly,

J. F. BERG.

DISCUSSION ON THE BIBLE.

[Mr. Barker's speeches are published, in this report, as they appeared in the columns of the Daily Register; and such remarks of Dr. Berg, as were extemporaneous, are copied from the same source.]

FIRST EVENING—*Monday, January 9th.*

The long expected discussion between Mr. BARKER of Ohio, and the Rev. Dr. BERG of this city, was commenced this night, at Concert Hall. The audience crowded the immense room to overflowing. Floor, gallery, aisles, and platform were full.

Our reporter could not make his way up to the stand. His report was most of it taken while jammed up in the aisle, a benevolent stranger holding his hat. It will not, therefore, be found very full. We aim to give only the general train of reasoning of each speaker.

Wm. D. Baker, Esq., was appointed chairman; and Rev. John Chambers and Mr. Thomas Illman, moderators. At half-past seven o'clock, the chairman read the rules agreed on by the parties. The most important are as follows:

Mr. Barker rejects the Bible as a divine revelation.

Mr. Barker maintains that the doctrines, laws, and institutions of the Bible, are of no superhuman authority.

The topics: 1. The internal evidence. 2. The external evidence. 3. The tendency of the Bible, when the book is received as of divine authority, Mr. Barker maintains to be injurious.

King James' version to be the standard, with liberty of appeal to the original Hebrew and Greek.

The discussion to continue for eight evenings, with the understanding that it may be extended, by mutual consent, for four evenings more.

Mr. Barker opens the discussion, and Dr. Berg rejoins, on each evening.

Mr. BARKER: Some attempts have been made to prejudice the public against me, prior to my arrival. I am charged with being an Englishman. This is true. My defence is, that I could not help it. I am also charged with not being a naturalized citizen. This is also true. My excuse is, that the laws do not permit me to be naturalized until after a longer residence than I can claim. My opponent will not avail himself of these charges, because it happens that he was born and educated in the same borough and parish with myself. All I ask is, to have a candid and impartial hearing.

We have to consider,

1. The origin of the Bible.

2. The tendency of its contents.

The common doctrine is, that its origin is divine, and its contents sacred. Our view is, that it is the work of imperfect man; that its teachings are purely human; and that it bears upon every page the impress of men's liability to err. All books, as far we know, have the same origin.

The Bible is a translation. The Greek and Hebrew manuscripts are translations. The original manuscripts, of which they profess to be copies, are lost. The contents of the present translation are erroneous. Its contents, its grammar, its logic, its rhetoric, and its poetry, all bear marks of human weakness and imperfection. Its contents are of a mixed character; much truth, much error, much virtue, much of the con-

trary, much salutary philosophy, and much extravagant error. Its morality corresponds neither with our sense of goodness, mercy, justice, or charity.

1. It represents the Deity as subject to human infirmity—as eating, drinking, washing his feet, resting, after six days' work, on the seventh day. "On the seventh day he rested, and was refreshed." Ex. xxxi. 17. "And the Lord was with Judah, and he drove out the inhabitants of the mountains, but could not drive out the inhabitants of the valley, because they had chariots of iron." Judges i. 19.

2. It represents God as deficient in knowledge. He is said not to have known what Abraham was, until he had tried him with the sacrifice of his son Isaac, (see Genesis xxii. 12;) nor did he know what the Israelites were, until he had tried them for forty years in the desert.

3. It represents God as having a local habitation somewhere on high; as coming down; as travelling from place to place. "And the Lord *came down* to see the city and tower which the children of men builded." Gen. xi. 5. We find that he is said to have received information, by report, of the wickedness of Sodom and Gomorrah. "I will go down now and see whether they have done according to the cry of it which is come unto me; and if not, I will know."

4. It represents him as changeable, as repenting of his acts. It says he repented of having made man, and of having made Saul king.

5. It represents God as partial—as loving Jacob, and hating Esau, (see Mal. i. 2-4;) as loving the Israelites more than all the rest of the world. They were not allowed to eat the flesh of beasts that had died; but they could sell it to the stranger. They could not take usury of each other; but they might take it of a stranger. They were not to make bondmen of each other; but they might make slaves of strangers.

6. It represents God as unjust, visiting the sins of the parents upon the children. The seven sons and

grandsons of Ahab were killed for his sins. David's infant died for his sin. The Amalekites were slain for crimes committed several centuries before by their ancestors. Whole tribes, classes, and races, are condemned for the sin of one. All serpents were cursed because of one. All women were subjected to the rule of their husbands forever, because of Eve. Man was sentenced to eat his food in labour and sorrow, and to die. And some say the death meant is worse than bodily dissolution. God is said to have moved David to number the people. David does so. God is angry because he did so; and gives him the choice between seven years' famine, three months' defeat before his enemies, or three days' pestilence. David chooses the pestilence, and there died of the people, from Dan even unto Beersheba, seventy thousand men. "And when the angel stretched out his hand upon Jerusalem, to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thine hand." 2 Sam. xxiv. 16. Here we have God represented as moving a man to sin; angry because he sinned; sparing the sinner, and killing seventy thousand innocent people!

7. It represents God in still darker colours, attributing to him the direst cruelties. In the 31st of Numbers, he is said to order Moses to "avenge the children of Israel on the Midianites." All the males were slain, but Moses was wroth and gave orders to kill all the male children and all the women that had known men. A part of the booty was given to the Lord as his share. In the eleventh of Joshua, we read that the Lord hardened the heart of certain tribes that they should come against Israel in battle and be destroyed. Joshua hung the five kings upon five trees. God is said to have hardened Pharaoh's heart. The result was the death of the oldest child, not of Pharaoh, but of every one of his subjects. The Lord is said to have commanded Saul to go and smite Amalek, to "slay both men and women, infant and

suckling, camel and ass." Samuel hewed Agag to pieces before the Lord. And the story of the flood! Were all impure? Were there no stainless women and little children? Were all so lost that they were to be destroyed without one word of pity or compunction?

8. It represents God as accepting human sacrifices.

The seven sons of Saul were hanged before the Lord. (See 2 Sam. xxvii. 9.) The horrible sacrifice by Jephtha of his own daughter is mentioned without a word of blame. (Dr. Berg here interrupted the speaker to ask him to read the passage. Mr. Barker did so, remarking that he did not usually read, because it took time; but if at any time he mis-stated, he would retract at once.)

9. It represents God as sending lying spirits. These tempted Ahab to war. Paul says he sends delusions that men may believe a lie.

It is true that the Bible attributes to God higher qualities; but these contradictions only prove it to be the work of fallible men. It says he is changeable; and that he is unchangeable. It says certain men saw God; and that no man hath seen him at any time. It says that he has a body, and that he is a spirit; that he repented him, and that he is not the son of man that he should repent; that he was partial to Jacob, and that he is impartial; that he grows weary, rests and is refreshed, and that he is almighty and never weary; that he has a local dwelling, and fills heaven with immensity; that he does not know certain things and that he is omniscient; that he tempted Abraham and that he tempts no man; that the sin of the father shall be visited upon the child and that the proverb shall be heard no more: "The fathers have eaten sour grapes and the children's teeth are set on edge;" that he is cruel, and that he is good to all; that he accepts human sacrifices, and that he has no pleasure in them. These contradictions are so many proofs that these books are of the same origin with others.

The morality of the Bible is often low. The atrocities and immoralities of the Israelites are frequently passed without blame. Abraham teaches his wife to lie. David is said to have done right in all things, except in the case of Uriah the Hittite. Solomon is not blamed for his profligacy, but for taking wives from among the Gentiles, leading the people from the worship of Jehovah. David's prayer (see 109th Psalm) is a terrible curse.

The REV. DR. BERG was introduced by Rev. John Chambers, and was received with loud applause and cheers, spite of the previous request of the Chairman that there should be no demonstration of feeling.

Before I proceed to the discussion of the topic properly under debate, I wish to make a few preliminary remarks. I regret that I felt constrained to interrupt my opponent, although I might have been justified by the rules in so doing, inasmuch as Mr. Barker has not touched the subject properly under discussion.

In the minds of some sincere and earnest Christians, doubts exist touching the propriety, or at least the expediency of any discussion such as that in which I have consented to engage. In their judgment, the lower grades of infidelity are so irrational, and the objections of unbelievers against the law and the gospel of the Bible are so absurd, as to seem beneath the dignity of sober refutation. Besides, they are not disposed to concede so much to the opponents of divine revelation, as to seem even to place them on a footing of equality by condescending to a public argumentation of any questions touching the inspiration and the authority of the Sacred Scriptures.

These considerations have had some weight with myself. If they had not, I might have encountered my opponent, in this public way, some weeks ago. They are in accordance with the opinion of George IV. of England, who replied, when Mr. Watson was introduced to him as the author of the *Apology for the Bible*, "Sir, the Bible needs no apology." I admit it is not always prudent to give notoriety to

persons whose whole energy is expended in disseminating doctrines which are subversive of all virtue, and of the order, and safety, and the very existence of society. We are not bound by any moral obligation to pursue to the death every obscene bird that may hoot or caw in its flight over our habitations, and yet, if the owl or the raven become an annoyance, there is no reason why, other engagements permitting, the nuisance should not be abated. Neither are we under any sort of necessity to notice the ravings of infidelity run mad, though its insulting bravados may tempt us to muzzle, or drive it elsewhere, and yet, sometimes, it may be useful to give to the more notorious advocates of infidel folly, a crown of notoriety, which, like the jingling of the cap and bells, may announce the advent of the wearer, wherever he may go.

Should any one suppose that the precept which forbids us to cast pearls before swine, lest they trample them under their feet, or to give that which is holy to the dogs, lest they turn again and rend us, forbids any such exposure of sacred things to the filthy scorn of blasphemers, my answer is, that this is a rule, which, like many others, is modified in its operation by circumstances; for the Apostle Paul tells us, that there are divers unruly and vain talkers and deceivers, whose mouths must be stopped. The only means of doing this, which we advocate, is by exposing the absurdity and the falsehood of their allegations against Christianity, so that all sober and good people—all friends of truth and righteousness shall turn away from the doctrines of infidelity with loathing and contempt. My opponent has for many years been engaged in exposing to public view what he is disposed to regard as the inconsistencies and contradictions of the Bible, in the hope, by this means, to impair confidence in its teachings as a rule of faith and duty. This is a sorry business. If he can find no sufficient guide to the practice of virtue in the morality which it inculcates, and no ray of comfort to cheer him in the prospect of the hour of

death, why, we may well ask, should he not be willing to leave to others the consolations which in life, and in death, are beyond all price to *them*?

Why should he seek to quench the light that gilds the dark hours of sickness and sorrow with triumphant hope, or cover with a curtain of gloomy doubt the brightness that gleams from the book of God, as the lamp of eternal life? He has seen the Christian die, and he may have witnessed the parting struggle of the blasphemer, which I have not, for few men are willing to die infidels, however recklessly of Christian obligation they may live; and he knows, therefore, full well, that there is not a hope that deserves the name, not a solace that is worth the notice of the dying, excepting those which spring from faith in Christ as their root. These ripe clusters from the Paradise of God can alone give health to the sick, and life to the dying. But he will not have this Bible, because, forsooth, it is full of contradictions! And we must meet his objections and reconcile these inconsistencies, and what then? Will he receive it then? If he follows the current example of his predecessors, he will repeat the very objections which have been a hundred times exploded, or he will fabricate some new testimony of the same kind.

Then, I am asked, Why not let him pass on in silence? Why answer such a challenge at all? If you will look into the proverbs of Solomon, you will find there two propositions, which, on the principle of my opponent, involve a contradiction so round and plump, that one might think he could not have overlooked it. They are these: "Answer not a fool according to his folly, lest thou be like unto him." And again: "Answer a fool according to his folly, lest he be wise in his own conceit." Perhaps my opponent will take occasion to expose the sins of Solomon, and with such a contradiction in his Proverbs, of course he cannot receive them as a gift of inspiration. To my mind, however, this conflicting advice involves no contradiction whatever; on the contrary, it furnishes an excellent incentive to present duty,

Besides, I may remind you that the Master, whom it is my highest honour to serve, was engaged, at one time, in a controversy of forty days with Satan, the father of infidelity, as we Christians hold, and why may I not engage in a controversy of eight days or evenings, with a servant of that Arch-Deceiver? An Infidel, Satan is not; for the devils also believe and tremble. Neither am I willing to admit, that all who boast of their infidelity, and who deride and denounce the Scriptures as so pernicious in their tendency, are really so full of unbelief as they profess.

I am happy to have it in my power to establish this assertion by documentary evidence published to the world, under the auspices of that very virtuous society, called the Sunday Institute. In a number of the Public Ledger, which I hold in my hand, I find an advertisement of a subject of debate, which reads as follows: "SUNDAY INSTITUTE. In the afternoon, at 3, question, 'Did Rev. Wm. L. M'Calla, in the recent debate with Mr. Barker, maintain the character of a Christian divine and polemic consistently?'" What does this mean? Is not this a strange inquiry for infidels to make, who would have us believe that Christianity is a fable? These very men, who tell you in one breath, that the influence of the Bible is pernicious, when received as of superhuman authority, can find no higher model of moral excellence than the character of a consistent Christian? Why do they not hold up to public admiration, the character of a consistent blasphemer—a consistent member of the Sunday Institute—a consistent Atheist, Deist, Socialist, or Infidel? So again, in the former clause of the same advertisement, we have an announcement as the text of discourse: "Rev. John Chambers and Christian charity, illustrating each other: 1 Cor. xiii. chapter, 1st to 8th verses." Why not give the portraiture of "INFIDEL CHARITY," and prove its superiority over the charity of Jesus Christ? What kind of consistency is this? Will men denounce the Bible, and yet acknowledge obedience to its precepts as the highest virtue that can

adorn the character? Yet, so it is. Despite of itself, Infidelity, when its purposes cannot be gained without the mask of decency, is constrained to render obeisance to the excellence of the gospel of Christ. In the hearts of its enemies, hard as they are, there is usually some little of the faith of the devils, who believe and tremble.

My opponent comes before this community as an aggressor upon the faith and the institutions of Christianity. As you are aware, he challenges any one to meet the allegations, by which he would have us believe that the Bible can be divested of all its time-honoured claims upon the reverence of rational and wise men, as a divine revelation. Some of my brethren have insisted that it is my duty to accept this challenge; and I am here for that purpose. Depending, first of all, upon that grace which the God of the Bible has always given to those who humbly seek it, and believing that the prayers and sympathies of all who love the truth as it is in Christ, are with me and for me, I hope to show you that the boasts of this infidel are empty as the wind, and as idle as the ravings of delirium. A blind man we pity. We see him groping for the wall at noon-day, stumbling at every step; whilst the little child that can see, walks onward pleasantly and safely over obstacles which the other cannot surmount. Now, we can commiserate a man who is blind, and bemoans his privation. We would gladly help him on his way. We would guard him with tenderness, and never desert him, so long as he required our aid; but if he should become so much in love with darkness as to tell us that it is better and safer than light, and proudly challenge all who have eyes to see, to disprove his arguments, we should be very apt to feel that he had undertaken a hopeless task, in labouring to persuade us to put out our eyes, that we might be as gloriously blind as himself. Faith is the eye of the soul. The soul that has no faith, is blind. The infidel, who offers us his unbelief as a substitute for our faith, is not as wise as he might be, if he expects to win our consent to the barter.

The first point which my opponent has laid down as his gauntlet of defiance, is recorded, in the schedule upon which we have mutually agreed as the basis of our discussion, in these words:

“Mr. Barker rejects the Bible as a divine revelation.”

I am aware this is a negative way of stating the proposition; but infidelity is nothing but a grand negation, from first to last: consequently, this was the form most agreeable to my opponent. Before we proceed to the discussion of any other topics, let us look at the argument which this statement of my opponent's position devolves upon me. It will naturally be expected that I should endeavour to prove “*the necessity of a divine revelation*,” in the first place; and I think my opponent is equally bound to produce the standard of moral right and wrong, from whose decisions there shall be no appeal. He rejects the Bible. Very well. That we understand. But has he no rule of right to offer in exchange? If he takes away the light which, we believe, God has ordained in the spiritual firmament, as surely as he has appointed the sun in the heavens to rule the day, and the moon to rule the night, we are certainly not unreasonable if we ask him for the great light which is to reconcile us to the loss. Let him give us something which will serve as a moral touchstone to determine character. If he has nothing to present, which is of superhuman authority, I am of the opinion that it will not be a very difficult matter for me to show that consistency will require him to take his stand in the bogs of drivelling, stupid Atheism. Indeed, I think it not unlikely that I shall drive him into just that position, before he is a fortnight older, if his life and mine are spared so long.

A divine revelation is necessary. In support of this proposition, I offer to my opponent three facts, which he cannot deny; and which, like the strands of a threefold cord, are not easily broken.

The first fact is this. The very instinct of the human constitution leads man to recognise the ex-

istence of a Supreme Being. To whatever cause this may be due, the fact is the same. *Man is a religious being.* HE WILL WORSHIP. You may search the wide world; go where you will, among nations civilized, and uncivilized; in all ages, in all climates, you cannot find a race so brutalized, that they have no idea of a God.

The second fact is this. The character of the worshipper becomes assimilated to that of the Being whom he worships. The operation of this principle is as plain and certain as the ordinary operations of cause and effect. The Being who is regarded as supreme, becomes to the worshipper a standard of perfection. The simple deduction of reason teaches that the only way to propitiate the favour of the object of worship is, by conformity to his will, by the performance of actions that shall bear a resemblance to the attributes and character of the superior Being. Thus, in every act of sincere worship, there is an attempt to approach the standard of supposed excellence presented in the character proposed as a model. Hence you find, in consulting the history of the idolatrous world, that the character of any nation may at once be known, from the character, or the attributes ascribed to the gods of that nation.

The Egyptians were brute-worshippers; and bestiality was the prevalent vice, which they dignified as the highest virtue. Examine the paintings and sculpture of their divinities, in the mummy catacombs, and you find clusters of beasts, birds, and reptiles, in the most disgusting relations, all illustrating the prevalent bias of the popular mind.

The worshippers of Venus practised the most abominable licentiousness in the celebration of the services at her shrine. Venus was a personification of lust, and the deeds practised at her polluted altars, were such as may not be named, although there is some reason to believe that our infidel socialists would re-enact them here, if they dared.

BACCHUS was the god of wine and revelry. His worship was a round of orgies and revolting drunken-

ness. "Drunk as Bacchus," is a proverb to this day. He has a host of worshippers in our own Christian country, who are his living epistles, known and read of all men; proving the fact, that the character of the worshipper is determined by that of the object of his worship. This moral reaction is every where apparent. Odin and Thor, the divinities of the Scythians and the Northmen, were ideal hero-kings, blood-thirsty, cruel, and vindictive; and their votaries, in consequence, were more like bloodhounds than men: their greatest delight was to revel in rapine and murder.

Modern testimony supports the same truth. In a document laid before the British Parliament, H. Oakley, Esq., a magistrate in Lower Bengal, speaking of the influence of idolatry in India, says, of the worship of Kalé, one of the most popular idols: "The murderer, the robber, and the prostitute, all aim to propitiate a being, whose worship is obscenity, and who delights in the blood of man and beast; and without imploring whose aid, no act of wickedness is committed. The worship of Kalé must harden the hearts of her followers, and to them scenes of blood and crime must become familiar."

In China, according to Medhurst, the priests of Buddah understand and teach the doctrine of the assimilation of the worshipper to the object worshipped. They say: "Think of Buddah, and you will be transformed into Buddah. If men pray to Buddah, and do not become Buddah, it is because the mouth prays and not the mind."

In close connexion with this fact, and so intimately interwoven with it as to render a separation impossible, is the deplorable truth, that all the objects of Pagan worship, all heathen divinities, have presented, without exception, a vicious and depraved character as the model of perfection. Hence, as a natural consequence, the standard of moral rectitude has been not only defective, but absolutely abominable, among all nations addicted to the worship of these false gods. In obeying the instinct of their nature, so far as to

worship a superior Being, or to pay homage to a multitude of false gods, the intellect of the worshippers has been beclouded, and their hearts have been corrupted. This has been the invariable general result. The question, then, forces itself upon us, Were there any resources in the human mind, or any means in the sphere of nature, by which the human race might save itself, or be delivered from the debasing and polluting influence of idolatrous worship? This leads me to the statement of another proposition, which I present as

The third fact: That no effort of human wisdom, skill, or power, has ever been sufficient to emancipate the human race from this bondage of corruption, or to remedy the vicious effects of a false and idolatrous worship. The history of idolatry presents a series of interesting facts, which substantiate the truth of this proposition beyond the power of successful contradiction. In the first notices which we have of idolatrous worship, we find that it was, comparatively, pure. By this I mean, that it occupied the highest degree in the scale of degradation. Men worshipped the sun, moon, and stars. But the course of error is always downward. Ere long, therefore, they transferred religious honours to men, whom they regarded as benefactors of the race, or of a particular tribe or nation. From this point, they descended to the worship of beasts and reptiles; and as these were not always present to the eye, in later ages, they formed images of wood, or stone, or metal, and made gods of stupid blocks of marble, timber, gold, silver, or brass. Some sought gods among the vegetables, and leeks and onions were deified; and just in proportion to the degradation of the object of worship, was the degeneracy of the character of the worshippers. We are accustomed to hear much of the humanizing effects of art and science; but the fact stares us in the face, that those periods in Grecian and Roman history, which were the most resplendent in this respect, were at the same time characterized by the most revolting corruption of public morals. The Augustan

age of Rome, and the era of Pericles and Alcibiades in Greece, stand out in bold relief as the most idolatrous, and, as a necessary consequence, the most horribly depraved, in all the annals of these departments of history. The capitals of Greece and Rome were the foci of lewdness, and mysteries of wickedness, too vile to mention; and from them the abominations were radiated through all the towns and villages, until the very earth was reeking with the fumes of hell.

Philosophy tried its skill. Conscious of the evils resulting from the popular idolatry, the sages of Greece and Rome taught that the stories of the heathen deities were allegorical. They proposed to identify these gods with certain natural virtues, or duties growing out of the various relations of life. In the effort to effect this, after destroying the personality of their gods, they fell over into the abyss of Atheism, and men became, in their wisdom, only a higher order of the brutes which perish. Their efforts, moreover, were utterly ineffectual upon the masses. The testimony of Dionysius Halicarnassus is explicit on this point. He says: "There are only a few who have become masters of this philosophy. On the other hand, the great and unphilosophic mass are accustomed to receive these narratives rather in their worst sense, and to learn one of these two things, either to despise the gods as beings who wallow in the grossest licentiousness, or not to restrain themselves even from what is most abominable and abandoned, when they see that the gods do the same." Cicero, the greatest orator and philosopher of Rome, has recorded this strong sentence as the result of his observation. "Instead," says he, "of the transfer to man of that which is divine, they transferred human sins to the gods, and then experienced again the necessary reaction."

Philosophy, therefore, might see the evil, but it was powerless to provide the remedy. It could deplore the existence of the plague, but it could not arrest it. Unless, therefore, other means could be

devised, and presented with authority sufficient to claim the assent of the human mind and adapted to the nature of man and the circumstances in which he was placed, the race was doomed beyond the power of redemption. Idolatry degraded it. If it was ever to be lifted from this abyss of debasement, some model of moral excellence must be presented worthy of the homage of a rational man. His affections must be torn from gods, which were personations of the lowest vices, and fixed upon a being, holy, pure and good. Could man form such an object? Degraded, as he was, how was he to transfer to his gods a character of which he could have no conception? Can the stream be higher than the fountain? Who can bring a pure thing out of an impure? I know of no absurdity more monstrous than to suppose, that an imperfect and selfish being can originate a perfect and holy character, set this before him as the model of excellence and worship it as his god. All that he can do is just what man, under such circumstances, always has done, transfer his own vile attributes to his gods, and in their worship experience, in his own character, the reaction of his own depravity. For the sake of argument, however, we will suppose, that some man could be found, so constituted, as to originate the idea of a perfectly holy being as the object of supreme worship; still the question recurs, how is he to persuade the vicious masses to accept *his* idea as a substitute for the worship to which they have been accustomed? How shall he prove the existence of such a god as he prefers, after having scattered to the winds the fabric of superstition and idolatry with which the multitude have been content? All he could do would be just what philosophy effected; he might make Atheists of idolaters. Hence, it is plain that to save men from the corrupting influence of an irrational and absurd worship, two things are indispensable; first, a pure object of worship must be presented before the mind, and secondly, when this pure Being has been revealed, the manifestation of his existence and his attributes must be

accompanied with a power that shall attest its superiority and establish its claims upon universal homage and veneration; so that men shall forsake the abominations of false worship and devote themselves to the service of a God, who is holy in all his ways and righteous in all his works. Such a revelation, Christians believe and know they possess in the Holy Bible. Its claims we affirm to be established by marks of superhuman authority. The miracles which were wrought to support this revelation prove that it is of God. The fulfilment of prophecies uttered and recorded hundreds and thousands of years before the predicted events occurred, by men who claimed to speak by divine inspiration as messengers of the God of the Bible, stamp this book as divine, and the purity of its morals, the excellence of its institutions, the harmony between universal providence as displayed in past and current events and the attributes of Jehovah, the exact correspondence between the inner life and experience of the believer with the recorded attributes and fruits of faith, these and a thousand glories more, conspire to throw a radiance around this sacred Book, which shall yet fill this world with the blessings of purity and peace. But, Mr. Barker *rejects this Bible as a divine revelation*. Then I respectfully ask Mr. Barker to tell us in his next speech, whence he has obtained his knowledge of the existence of a God, and what are the attributes of his God, and how he has revealed them to *him* and to his brethren of the Sunday Institute, and how these claims upon his belief and theirs are substantiated? Declare his name and his Son's name, if ye can tell; and, then, let him tell us what object God proposed in his creation?

My opponent is surely not aware of his indebtedness to the very book which he discards. I have already shown that his friends of the Sunday Institute have the highest possible respect for the virtues which adorn the Christian character, if we are to believe the implied testimony of their published advertisement, and yet they are unwearied in their efforts to dis-

seminate doctrines subversive of this very Christianity. They will not own the God of the Bible as their God, and yet they are compelled to pay an inadvertent homage to the excellence of his attributes.

Oh! says Mr. Barker, we receive that which is good and reject whatever is evil in the Bible. Wonderful discrimination, truly! But, tell me, whence have you this wisdom? How come you to be so rarely endowed above your fellow heathen, as to be able to take forth the precious from the vile? How is it that, without the intellect of a Socrates or a Cicero, you heathen philosophers of the nineteenth century are in possession of light which so far transcends your more gifted predecessors? If you receive this Bible as a gift from God, every question is answered; but if you reject it, do not borrow your ideas of virtue from it! Be consistent, or you will expose yourselves to the condemnation of all sane and sober people. This Bible is either a revelation from God, or it is a fraud. There is no alternative. It professes to be ordained of God, as a lamp, burning and shining with celestial light. You say, away with it, we will have none of it. We will kindle our own fire and walk in the light of sparks of our own kindling! Very well. But now, O wise men, bring forth your light. Where is it? When did it shine? Was it in the days of Robespierre, when the wise legislators of France set up a prostitute in their Council Hall, called her the goddess of reason, and worshipped her? Was it when the dark inscription hung like a cloud over the cemeteries of infidel Paris, "Death is an eternal sleep?" Is this your light? Oh! sirs, the red man of the forest, the poor Indian, would blush to be associated with men who have no souls! You speak of charity—INFIDEL CHARITY. When was it exhibited? You must not tell us, you have charitable and benevolent men among you, and then dream that you have answered our inquiry. You have them. We admit it. We are glad of it; but is it their infidelity that made them charitable? Or is it their association with Christians that has made them what they are, despite

of themselves? No, ye sages of these latter days, ye lights of the world, if you would know the beauties of infidel charity, you must look for them in an era of infidelity, and among a nation of infidels! Once in the history of the world, and a merciful God has permitted it but once, that men might look at the picture and remember it, while time lasts, once in the history of the world, infidel charity was permitted to display her ruddy charms, and that period is known as "The reign of Terror!" Infidel charity has but one emblem that is characteristic of her, it is THE GUILLOTINE! I select this cardinal virtue, charity, merely as a type of the graces of Christianity. Reject Christianity as a divine revelation—repudiate all idea of the sacredness of the Scriptures, and you destroy all claim to illumination, superior to that which the heathen possessed. If my opponent objects to this, let him show whence he had obtained his superior knowledge, and how he has learned to admire virtues which the wisest of men destitute of revelation have never been able properly to conceive, or to appreciate.

I have presented only a few links of the chain which connects sound philosophy with revelation as its only guide, but at this point I drop this part of the question, as it comes again in regular order, after the settlement of Mr. Barker's two preliminaries.

After my opponent had stated that he rejected the Bible as a divine revelation, I put this question to him when the preparatory arrangements for the present discussion were under consideration, "Am I to understand, Mr. Barker, that you reject the institutions of the Bible?" To this, he gave the answer that stands on the record, thus: "Mr. Barker maintains that the doctrines, laws, and institutions of the Bible are of no superhuman authority."

My opponent is very generous. He gives me three times as much as I ask him for, and thus places me under the pleasant obligation, for I wish to be equally generous, of pouring three fold back into his bosom. If the laws, doctrines, and institutions of the Bible

are of no superhuman authority, then, I argue, they are of no valid authority as a rule at all. If they rest simply on human authority, with no superior sanction to sustain them, then they claim obedience and respect, only on the ground that might makes right. If this be so, then all laws are tyrannies. For what right has my neighbour to prescribe a law to me? I am as much entitled to give a law to him as he is to give one to me. Then we shall have a Socialist Jubilee as the first result of my opponent's position. "All men are by nature free and equal." Laws of merely human authority men may make and men may unmake. Obedience to them becomes, therefore, not a matter of obligation, but a question simply of expediency. It will depend entirely on circumstances whether a man shall obey or transgress them. He may do as he thinks best about it. If he transgresses, he offends his neighbour, perhaps—What of that? If he obeys, he may, peradventure, offend *himself*; and when it is a question of human authority, one man has as good a right to his opinion, or preference, as another.

But, some one may suggest, society has certain rights, and these must be protected. My opponent cannot avail himself of this opening to escape from the meshes in which he is entangled. What is society? It is an aggregate made up of individuals. And if some of these individuals combine, and then say you shall do this, and you shall not do that, I ask, who gave you this authority? Who gave us this authority? We gave it to ourselves. We took it. I answer, you have no right to any superiority over me. But, if we have not the right, perhaps we have the might! Then you are tyrants. This is the style in which Socialists argue, and when men deny the existence of superhuman authority for the laws which govern them, they reason logically and consistently when they pursue this very line of argument. Now, let us see where this process places my opponent.

He rejects the laws, doctrines, and institutions of the Bible, so far as they claim superhuman authority.

I wish him joy of this rejection. A compend of these laws is presented in the Decalogue, familiar to us all as the ten commandments. These are of no divine origin, or sanction, says my opponent. Therefore men may have one God or they may have many, as they may deem best. They may make to themselves graven images, or they may not, just as they prefer. They may take the name of Jehovah in vain, or they may reverence it if they are so disposed. They may profane the Sabbath, or they may remember it to keep it holy. They may honour their father and their mother, or if they do not choose to do that, they may take their parents when they get old and burdensome, and dig their graves before they die, as some heathen do at this very day, and trample their gray heads down into the mire and dust, and leave them to smother under the clods and turf. It is written, "Thou shalt do no murder." What of that? It is merely a human precept; and who cares for human authority, when as a man, his own will, lust, and passion are as valid human authority as any other that you can name. It is written, "Thou shalt not commit adultery." But, then, the family is a mere conventional arrangement, it is simply a human institution, and there is nothing intrinsically wrong in violating this precept, provided it can be done conveniently. And as for the old notion perpetuated in the precept, which reads, "Thou shalt not steal," it is a mere piece of injustice, because it keeps the rich man from sharing his property with his poor neighbour. The old Spartans taught that there was no harm in stealing. Not a bit! The only disgrace consisted in being found out! "Thou shalt not steal!" is a mere human device with which the rich man seeks to keep the poor man's rights from him. As for saying "Thou shalt not bear false witness against thy neighbour," if the precept rests solely on the ground of human authority, we will have to ask with Pilate, "What is truth?" And then, how absurd to say, "Thou shalt not covet!" If a man sees that his neighbour has a fairer house than himself, what harm is there in wish-

ing that it was his? If his neighbour's ox ploughs better, if his ass works better, or his man-servant, or his maid-servant is more sprightly, intelligent, or active than his own, or if his neighbour's wife is far more engaging than his own *old woman*, what harm is there in wishing that these comforts belonged to himself, instead of to another? We Christians believe that the harm lies just in this, that the wish is father to the thought, and that coveting that which is another's is the first step towards murder, theft, and adultery.

Understand me, now, I do not say that my opponent is the advocate of the peculiar morality which I have been describing. If he were to ask me, Sir, do you suppose that I would steal? I should answer him, very promptly, I believe, most sincerely, you would not; but this honesty of yours is not due to your denial of the divine authority of the eighth commandment; you are honest in spite of your infidelity, and, by a happy inconsistency, your life is better than your creed. I do say this, that your denial of the divine authority of the morality inculcated in this transcript of the law, annihilates all responsibility, and obliterates all distinction between virtue and vice, and that, were the principles involved in this rejection carried out to their legitimate results, there is no wickedness which I have named, and none that can be named, that men would not be justified in perpetrating. *Law* to be *LAW* must be invested with authority greater than that possessed by the subject, whose obedience it challenges, otherwise law becomes only another name for injustice. A morality, therefore, which has not the authority of God as its basis, is without foundation. If my opponent objects to my mode of reasoning, (and if there is a flaw in it, I shall be thankful to him if he will point it out,) we can involve him in precisely the same difficulty by changing the face of the argument. My opponent will tell you, doubtless, that some of the transgressions already specified are wrongs, vices to be restrained, or crimes deserving punishment. Why are they crimes? Be-

case they are violations of human laws. Or should he reply, They are transgressions of precepts inscribed by the pen of nature, we shall be ready for him, on that tack also.

One or the other of the horns of this dilemma he must take. Now, waiving the argument for the present, by which I believe I have successfully shown that human authority is intrinsically worthless as a sanction of law, we will suppose, that, in a country like this, such transgressions would be really crimes, though the laws were merely of human origin. But how would it be, supposing this country were inhabited by a race as enlightened as the Feejees, or the Patagonians, who have no such legal standard as our own? Would these things be crimes then? Would murder, and theft, and adultery be offences worthy of severe penalties? Would they be intrinsically wicked, or wrong? The Patagonian law allows them. The precepts, forbidding murder, and theft, and licentiousness, are merely of human authority, and as the Patagonian code dignifies these matters with the name of virtue, and as their laws are based on human authority too, what is wrong in Pennsylvania becomes, by this process, perfectly right in Patagonia. Thus infidel morality becomes a mere nose of wax. Infidel law is liable to all the caprices of human lust and passion. All the sacred relations and obligations of life are undermined—vice is installed in the shrine of virtue—anarchy usurps the throne of order—liberty flies abashed from the presence of wild licentiousness, and this earth becomes a Pandemonium in which only devils can find a home, because men, under the fostering care of infidel morals, have become incarnate fiends.

My opponent rejects the institutions of the Bible as of any superhuman authority, precisely as he denies that its laws and doctrines have the sanction of the Most High. The very first institution which God ordained, according to the Scripture history, is the Family; the second is the Sabbath; and it is remarkable, that these two institutions, coeval with the

creation of this world, are the objects against which infidelity wages the most bitter and savage hostility. If the idea that the Family is a mere human device could gain possession of the mind and heart of this nation, then the sense of sacredness which gives stability and honour to the compact which binds husband and wife in bands, that God only may dissolve, must vanish, and the domestic virtues, which are the basis of domestic happiness, must cease to exact and to receive the homage which is their due, and society must then lapse into the condition of the brutish herd; human passions would be the only law, and the framework of infidel society would be complete.

If there is a word which may well chill the heart, and blench the cheek of woman, that word is Socialism. There is no direr foe to woman's happiness than the infidel advocate of "woman's rights!" There is no shield that can protect her in the enjoyment of the honours, and in the discharge of the duties which pertain to her in all the walks of life, like the ægis of the Bible. The Family is the citadel of her strength. Maintain that in the purity of its original institution, and woman will find a strong arm to defend her, when she needs protection, and a heart that will beat true to the throbbings of her own pure affection! But let the Bible lose its hold upon the homage of men, from that hour woman becomes a slave. No folly is so suicidal as that which persuades woman to lend the sanction of her gentle, loving heart to the mad cruelties of selfish socialism, that system of unbelief and perfidy which is carnal, sensual, devilish! In the family, as ordained of God, she finds a sanctuary from the selfish tyranny that would degrade her from the throne of pure loyalty and love, which heaven in mercy has fixed in the heart of Christian men. As a wife, a mother, a daughter, a sister, in all the domestic relations which she adorns, she finds elements of influence and happiness, to which pagans and infidels are strangers. Will you tell *her*, the Family is not ordained of God? Will you ask her to descend from the sphere of a companion, a friend, a counsellor,

and a partner, to that of an abject slave, the victim of caprice, a tinselled toy to be thrown aside when a brighter bauble can be found?

If the family be nothing more than a human institution, and not an ordinance of God, it is plain that the same power which has originated, may also abrogate it. On the principle asserted by my opponent, what security has he to offer for the stability of any civil, social, or domestic relations? His whole fabric is built upon sand, which may, at any moment, be swept away by the floods of passion or caprice. Contrast with the position assumed by Mr. Barker, the Christian theory as it stands revealed in the book, which we revere as the Word of the living and true God. Upon the basis of the Bible, civil, social, and domestic institutions are safe. They are built upon a rock. The Christian respects the righteous administration of just and equitable laws. He is found always on the side of that order which the Bible prescribes. The authority of the civil magistrate is given for the protection and the honour of those who do well, and for the punishment of evil doers. He yields a cheerful obedience to its demands. To resist them is to resist, in his judgment, not man merely, but God, because they are sustained by the authority of the Most High. The liberty which he wishes to enjoy is not a licentiousness, which permits him to throw the reins upon the neck of his lusts, and let them carry him, like an unmanageable horse, wherever they will: it is liberty that rests upon law—just, righteous law as its foundation. The law which is supreme in his affections teaches him to love his neighbour as himself. Therefore, there is no danger that he will infringe upon the rights of his fellow man.

This secures social happiness. He cannot abrogate the distinctions which the Providence of God has made, but he is content with his lot, and however humble his station may be, he will adorn and dignify it by the graces of a Christian character. Whether rich or poor, wise or ignorant, and I will add, whether bond or free, his religion will ennoble any station in

life, and secure for him the respect of all, who have hearts to admire the brightest exhibitions of patriotism, benevolence, and charity. The family is ordained of God. Therefore, its relations are sacred. The Bible is the only book claiming to be a divine revelation, which assigns to woman the sphere for which her constitution is adapted. All other systems regard her as a being of inferior nature. The Bible teaches that she is man's companion, not his slave, that the husband is the head of the wife, that she was taken, when created, not from his head, that she might rule over him, nor from his feet, that he should trample upon her, but from his side, that he might protect her in danger, and find her in hours of sickness and sorrow ever near him as an angel of mercy.

The marriage relation, in this view, is not a merely civil contract, it has a religious character also. It is an institution which has God for its author. It is, therefore, sacred. "Whom God has joined together, let not man put asunder." This religious element is the bulwark of domestic purity and happiness. Every thing, therefore, that is designed to weaken the reverence with which all well regulated society regards this institution as of divine origin, is a blow aimed at the root of the order and peace of the community. The doctrine of my opponent is poison, which, if it once pollute the fountain, will diffuse mortal sickness, for all the streams which permeate the civil and social state, springing from the family as their source, will be fraught with pestilence and death. Anarchy and confusion will chant the hoarse requiem of peace and righteousness over the ruined foundations of just government, of social order, and domestic purity, and upon the door-posts of the glorious temple of freedom, which God has permitted Christians to build in this happy country, our enemies may then write "Ichabod," for the glory will be departed. God forbid that they should ever do this thing! We are not yet a nation of fools, who have said in their heart, "There is no God!" We are not yet prepared to believe the insane notion that all in-

stitutions are human. We are not yet willing to believe that the God who cares for the tiniest insect, and for the lowest reptile that creeps along in its slime, the God who has given a law to the birds, that bids them flee to some warmer shore, when the frosts and storms of autumn warn them of approaching winter, and who teaches the worm to burrow deeper into the earth, when its surface is chilled by the icy wind, we will not believe that this God has left man, his noblest, brightest creature on earth, without a law that shall point him to a refuge beyond the storms of this wintry coast, and teach him how he may escape to a brighter and a happier shore.

SECOND EVENING—*Tuesday, January 10th.*

Half-past seven, Rev. Mr. Chambers, one of the moderators, announced that the discussion, on Thursday evening next, would begin at seven o'clock precisely, and that there might be some different arrangement for the sale of tickets. If so, it would be announced in the papers.

Mr. Thos. Illman, moderator.—Mr. Barker will commence the discussion.

Mr. Barker took his place at the stand. (Applause and hisses.)

Rev. Mr. Chambers.—It is requested that all marks of approbation or the contrary shall be dispensed with this evening.

Mr. Thomas Illman joined in the request of the other moderator.

MR. BARKER:—I trust that the meeting will conduct itself with decorum, that attention will be paid to what both speakers may say, and that there will be no obstruction to the most free discussion. If what I have to say be true, it is both your interest and duty to hear it. If it be false, you will, if you listen, be better prepared to set me right. You send missionaries to win other nations from their cherished religious opinions. You do so in the hope that they will listen to what differs from their views. In a certain respect, my case is a similar one; I would win you to views other than those you cherish, and ask a hearing. [The speaker here recapitulated rapidly the topics of the discussion as agreed upon, and the points made in his speech of the previous evening. He thought he had proved that the Bible represented the

Supreme Being as subject to human infirmity, eating, drinking, washing his feet, resting after work, deficient in power, and in knowledge; having a dwelling-place, changeable, partial, unjust, cruel, accepting human sacrifices, and sending strong delusions and lying spirits; and also that on all these points it represented him in colours directly the reverse, contradicting itself in each particular. He thought he had proved that the Bible, while recognising many of the virtues, also justified many enormities, such as despotism—civil, ecclesiastical, and domestic; polygamy, cruelty, and the most implacable rage and revenge.] My opponent did not answer me on any of these points. He spent his time discussing matters, many of which were entirely foreign to the question. I will notice these briefly, although most of them do not logically belong to the first part of this discussion.

My opponent thought proper to bestow upon me thirty or forty foul names. These I pass over.—They require no answer from any one. Perhaps, Dr. Berg himself will agree with me on this subject, and use them no more. If he continues to use them, however, I shall let him travel alone on that path.

His anecdote of George the Third or Fourth, who told Bishop Watson, "Sir, the Bible needs no apology," proves nothing. The word of a defunct English monarch is without authority here.

He said that my doctrines are subversive of all virtue. This charge will be in its appropriate place in the second part of this debate—when we come to the tendency of the Scriptures. We are now discussing the divinity of their origin. I may observe here that what he said was backed by no argumentation.

He spoke of socialism. Now, as there are between fifty and one hundred different doctrines that go under that name, he should have been particular in stating which of them he means to charge me with. But I have said nothing in favour of socialism, or about it. We are discussing the Bible, not socialism.

He mentioned a card in which a member of the Sunday Institute proposed to discuss, whether the outrageous conduct of Rev. Mr. M'Calla, in the late debate, and the alleged partiality of Rev. John Chambers were consistent with the character of a Christian divine. He thought it a tribute to the purity of the Christian character. It was not so, for its author thought the conduct complained of was in harmony with the spirit taught by the Bible. In fact, I know of no con-

duct, bad or good, some part of the Bible may not be found to justify.

My opponent says that "I know" no faith outside of the Bible is worth any thing. I know nothing of the kind. His idea is an imputation on the goodness of God, for nine-tenths of God's children on this earth have died without hearing of Christ or of the Bible. Are they then lost? I must say that there are no arguments more charged with blasphemy against the goodness of God, than many of those which are put forward in behalf of the tenets of Christian sects.

He speaks of the death of infidels. Well, I have seen Christians die, full of horror. I never saw infidels die so. Why should they? What can they fear? They believe in no awful and eternal hell, in no great, malignant devil. For them, God is perfect love, without the ingredient of hate or malevolence in his character. Many of them believe in an immortality of happiness and purity; their minds are not tortured with apprehensions of malignant demons. Among them are many of the best and happiest people I am acquainted with. My opponent says that I am blind, and wish you to put out your eyes. Nothing of the kind. I want you to keep them, and especially to keep them wide open to-night, to see which of us wanders from the question.

He says that we have no faith—that we believe nothing—that infidelity is a great negation. And this because we disbelieve the divinity of a certain book. It does not follow that we believe nothing because we disbelieve the fables, fallacies and follies of antiquity. Dr. Berg does not believe in the Mormon Bible. Suppose a Mormon should, on this account, charge him with believing nothing—with living in a great negation. He would properly answer: "Is there nothing in the broad universe to believe but your hateful and hideous fables?" And so I answer the Doctor.

He asks me how I can tell what is right or wrong without the help of the Bible? If men cannot tell this without the Bible, then is the Bible not true, for Jesus himself refers to the test within the bosoms of men, and the Bible speaks of the law written on the hearts of men. There is the light of the human conscience, made brighter by experience and observation, which is enough to guide us safely. There is a test and touchstone of right in the moral constitution of man himself. Dr. Berg refutes himself in speaking as he does of internal evidence.

He thinks we owe all our good ideas to the Bible. Why does he not claim that we owe to it what we know of steam, electricity, and other natural agents? No, we owe the present state of our conceptions of Truth and Goodness to the great law of progress which pervades the universe. It is stamped on every thing we see, on man as well as the animal and vegetable creation. We see the earth discarding the old and imperfect, and clothing herself with new forms approaching more nearly to perfection. The primitive vegetable tribes are replaced by better ones. Each stage is a step in advance. And just as each successive vegetable production is an improvement on its predecessors, so is each new form of civilization broader, grander and better than those which went before it.

Dr. Berg maintains the necessity of successive and progressive revelations of the character of God. On this we are agreed. Only I maintain that these revelations are not supernatural, but are due to the experience of man himself.

The Doctor exclaims, "See how dark the world has been wherever the Bible has not been known!" I answer, see how dark it has been where the Bible has been known! The Jews had the Bible. Were they better than the Gentiles around? The prophets thought not. Isaiah denounces them as rotten from head to foot. (Mr. Barker here read from Isaiah.) And what did Jesus say of them? Did he not call the Scribes, Priests, and Pharisees, the professors and clergymen of his day, hypocrites, liars, children of the devil, serpents, &c. (He here read from Matthew xv. and xxiii.) And did not these same teachers of the Bible of their day treat Jesus as a blasphemer, a seditious man, who wished to upset the government, and who was so devoid of patriotism as to be hostile to the nationality of his people? They thought him not only from the devil, but coming in the name of Beelzebub, the prince of devils. (Laughter.)

In the history of the world, there are some hundreds of years designated as *the Dark Ages*. Then the priesthood and church ruled. Their supremacy was complete, uncontradicted. It was then, and in that Church, that a certain fearful institution, called the Inquisition was originated.

In the last few years, two millions of people have been starved to death in Ireland. By whom? By archbishops, bishops, and an aristocracy who swear on the Bible, and monopolize the soil. A historian says, that in the reign of

Henry VIII., the first Protestant King of England, seventy-four thousand persons were hanged. The Doctor speaks of the first French Revolution. This is a large subject, requiring some time for its discussion. There are many slanders against the actors of that period, and the Doctor appears to credit some of them. In the after part of this debate, I expect to prove three things: 1. That the first French Revolution was due to the mismanagement, tyranny, and cruelty of preceding kings. 2. That believers did more to cause it than unbelievers; and 3. That it has proved a blessing to France, by abolishing iniquitous laws, and oppressive institutions; doing away with exactions, increasing wealth, and, what is better, distributing it. I will prove—and from orthodox authors—that the French are better fed, better clad, more happy, and more peaceful.

As to the Romans, who, he says, were so vile, I think their ideas of morality were better than those of the Jews.

He speaks of miracles as proving the truth of the Bible. Will he say what a miracle is? and how they prove the divinity of a book? Will he tell us, too, how the fulfilment of a prophecy proves the record of it divine? It may prove its author divinely illuminated, but proves nothing as to the character of the book. There are many prophecies which have never been fulfilled and never can be.

The Doctor charges us with opposing the family institution. On the contrary, we love it. We love it when the family is composed of one husband, and one wife, who live together in affection and equal honour, discharging their duties to each other, to the world, and rearing a virtuous offspring. Such is the family institution which I hold to be of Divine authority. But this is not that of the Bible. What family institution does the Doctor mean? One with one husband and many wives, or one with several husbands and one wife, or one where the husband is a master, and the wife a slave, or one where the parties are equal? Is it Abraham's family that he means, where there was wife and concubine, and the latter with her young child was turned out into the wilderness, at the risk of starvation? Is it Jacob's family, where there were two wives, and two concubines? (The time here expired, and Mr. Barker took his seat. Applause and hisses.)

DR. BERG. I feel myself under some obligation, not only to present the positive side of the argument for the Divine authority of the Sacred Scriptures, but also to notice the objections of my opponent. I could wish, however, that these might be presented in their proper relation. His first speech contained matter, part of which belonged to one topic, and part to another; but I have no intention to dictate to him, if he finds it difficult to adhere to the order of our preliminary agreement. I must, therefore, at this point, enter upon an episode, and reply to the so called difficulties suggested by my opponent. In order to do this more effectually, I propose, first, to establish a few propositions which have a bearing upon the questions at issue.

Whilst my opponent was speaking, the words of Job came into my mind, "Canst thou by searching find out God?" It must be evident to sound reason, that the motives which control the counsel and action of the Infinite God can be appreciated by a finite mind only in so far as God has been pleased to reveal them, and even then, they will often be imperfectly understood." His ways are not as our ways, nor his thoughts as our thoughts. As far as the heavens are above the earth, so far are his ways above our ways, and his thoughts above our thoughts." Therefore, before any objection can be alleged as valid, the objector, until he has utterly annihilated the internal and external evidences of the truth of this revelation, must be in possession of all the wisdom which controlled the action of Jehovah in the administration of his moral government. "For he that answereth a matter before he heareth it, it is folly and shame unto him." Of one thing I am sure, the God whom Christians serve never took counsel of my opponent.

Again; God's plan of administration has been from the first a system of gradual development. He teaches man not only by the moral precepts of his word, but by the discipline of his providence. Hence, we find, that the history of our race, as recorded in the Bible, shows that the institutions which he sanctions are

gradually, and often by a long process, proved to be best for man's own interests. The preparation for the introduction of Christianity was continued during a period of four thousand years. That system which my opponent had the hardihood to place on a level with the Book of Mormon, was foreshadowed by a long array of types and shadows and ceremonies, all full of portentous meaning when viewed in their relations to the Christian system; and which, even in an insulated position, secured to the Jews civil privileges, and whilst they obeyed them, social and domestic happiness, vastly superior to any which contemporaneous nations ever enjoyed. In accordance, therefore, with this plan of revelation and discipline, moral truth was imparted, just as men were prepared to receive it. The Saviour himself pursued this plan in training his disciples. "I have many things to say to you, but ye cannot bear them now," was a declaration which, on one occasion, he made to them. In the early ages of the world, we find, therefore, that human passions and even bodily organs are ascribed to God, for the simple reason that God wished to make the truth more intelligible to his people. These accommodations to human weakness could not be productive of harm to the Jews, because, in connexion with them, there was also a clear revelation of the truth that God is a spirit. My opponent, himself, in his position as an unbeliever, is a witness of this, for he has shown very clearly that no such impressions have been made upon his mind, because he denounces them as false. Securing this idea of development in the mind, you will find that such accommodations are by no means frequent in the New Testament, excepting when the realities of eternity, the highest and the lowest developments, to which the race is destined, are shadowed forth. Heaven will be the development of the greatest glory to which man can be raised, as Hell will be the lowest abyss of degradation to which he can sink. Our present state on earth is as much a condition of pupillage as the Jewish economy was in its relation to the Christian system, and vastly more.

In considering the administration of God, we must be able, therefore, to take in this whole vast range, stretching from the creation of the world through the illimitable cycles of eternity. Can my opponent do this? I trow not. One thing, however, he can do; he can regard this book as a progressive revelation. When, therefore, in accommodation to human infirmity, God is represented as doing that which he permits a creature to do, or as tempting David to transgress the purity of his law by an act of pride and presumptuous self-confidence, should we find that in the New Testament any erroneous impression is specifically corrected, candour requires that correction to be received. My opponent will find just such an instance in the epistle of the Apostle James, i. 12—16: "Do not err, my beloved brethren," etc. The only fair way of testing the truth of this book is by regarding it as a whole—remembering the circumstances and the stages of its progressive revelation. The principles which I have asserted are in themselves a sufficient answer to many of the insulated objections which my opponent has brought forward, but we will answer them more in detail.

His mode of argumentation, however, I must say, is most unphilosophical. It requires no powers of analysis, no process of generalizing, no train of logical deduction. It is a merely mechanical process; and I hope my opponent is prepared to furnish something more worthy of his reputation as the redoubted champion of infidelity.

I must ask here, again, does my opponent believe in the existence of a God at all? If he does, what kind of a God is he? What are his attributes? Is the Supreme Being, whom he worships as the God of nature, a God infinite in his perfections, or not? If he is, then he is a merciful God. Whence does my opponent gain this knowledge? From the works of nature? He cannot derive it from them. From the operations of his providence, or from human observation and experience? He cannot prove this attribute by a reference to them. He will find far greater dif-

faculties staring him in the face, at his right hand and at his left, in facts patent to his own senses. My opponent has told us that the God of the Bible is unjust and cruel. May that God open his eyes, that he may see his error, and repent of the blasphemy. Jehovah, he says, was unjust and cruel, because he commanded the nations of Canaan to be exterminated, and spared not even the women and the children. It was a terrible sentence, I admit. If, without his command, the Israelites had done this, they would have been cruel; but when God commands it, to show his abhorrence of sin, and his determination to punish the nations that are wholly given up to lewdness and idolatry, my opponent cannot say it is either cruel or unjust, until he can prove that this severity was unauthorized by the importance of the moral principle which Jehovah designed thereby to establish. The holiness of God may require severity for its vindication; and it is blasphemous presumption in any creature that God has made, to rise up and defame his character, because he is a God who exercises judgment. A God all mercy is a God unjust.

Let us see, now, where the principle advocated by my opponent must land him. Is this world, in which we live, controlled by the superintending providence of a merciful God, or is it not? If it is, how is it, that during the past summer, ten thousand human beings fell before the fearful pestilence, in the course of a few months, in the single city of New Orleans? One inhabitant out of every ten was slain by the ruthless plague; thus literally decimating the population, to say nothing of thousands more upon the line of the Mississippi, and in other cities, and towns, and villages of the South, upon whose graves the sod is not yet green! Here were women and innocent children cut off, not by a momentary pang, but by the slow process of a most painful malady! Will my opponent, therefore, blaspheme the God of nature? Will he lift his daring hand, and say to the God of providence, *Thou art cruel and unjust?*

The public mind is at present agitated with the

apprehension that a noble vessel, bearing a living freight of more than five hundred souls, has gone down into the fathomless abyss of the dark, deep sea. If it should be so, that they have found a grave in the ocean, will my opponent lift his bold face to the heavens, and cry, "God, thou art unjust?" Let him. Christians will bow in humble submission, though their hearts may bleed, and will say, "Lord, thy way is in the sea, and thy paths in deep waters, and thy footsteps are not known."

But we have a still more portentous difficulty to encounter in the ordinary operations of Divine Providence. Here is the fact, that men die. Why do they die? Why is this incurable taint of mortality so ingrained in humanity, that it is appointed unto men once to die? My opponent found fault, yesterday, with the explanation of this phenomenon, offered in the Bible. Can infidelity solve this problem? Here are fifty millions of the human race going down every year to the chambers of the grave. Fifty million illustrations, every year, of the Bible truth, that "Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down. He fleeth as a shadow, and continueth not." The old man of fourscore years, and the infant of days; the lovely maiden in the prime of youthful beauty, and the youth rejoicing in his strength, preparing, like a giant, to run a race, all, without reprieve, must die. Will my opponent stand by the graves of innocent children and helpless women, and say, as he looks over the mounds that cover them, "*God, thou art cruel?*" Let him. We will pray, "Lord, so teach us to number our days, that we may apply our hearts unto wisdom." My opponent may ask, in view of these natural phenomena, whose existence he cannot deny, "Was it necessary to destroy the whole world with a flood, and to overwhelm the young and the innocent in those angry waves?" Behold a flood which sweeps away generation after generation—the old and young, the infant and its mother.

I may say, however, that if there is a truth upon which geology has affixed the impress of genuine science, it is the fact of a general deluge. More of this, however, at the proper time. In connexion with the subject of the flood, incidentally noticed, my opponent took occasion to speak of the contradiction involved in the language which represents Jehovah as repenting of having created man, whilst immutability is held forth as one of the divine attributes; for "God is not a man that he should lie, neither the son of man that he should repent." I might make a stand here, on the philological aspect of this question; for the word *niham* admits of a rendering which might perhaps relieve the apparent difficulty. I waive that, however. This translation is good enough. The objection is sufficiently answered by the truth adverted to by my opponent, that the language of Scripture is at times accommodated to the modes of human thought and expression. No sane man, no child that has been taught the first rudiments of religion, would understand the words literally; particularly when the metaphorical style of oriental languages is taken into consideration. None but an infidel, in a fit of desperation, would so misrepresent the sense of a single expression, as to place it at variance with the whole tenor of the abstract teachings of this book. I find, in the very fact to which this expression relates, one of the strongest arguments for the immutability of God. Rather than suffer his holy law to be transgressed with impunity, such is his unchanging counsel and determination, that he swept the whole race from the earth by one fell catastrophe, when it had become hopelessly corrupt, and the world was incurably polluted and defiled.

So, again, when God is said to rest, or be refreshed; when he is represented as depending upon the issue of human actions for his knowledge, or to the effect of personal observation; when he is represented as coming down to see the city, that he might know whether the sin of Sodom was really as great as the

cry which had reached heaven represented it—all these expressions are used in the ordinary language of human thought; and all evil results, in the form of erroneous ideas respecting the character of God, are sufficiently obviated by the plain doctrinal enunciations which declare Jehovah to be infinite in wisdom and power. Such objections are, in fact, too puerile to deserve serious refutation.

My opponent represents Jehovah as encouraging immorality, because some of his favourites were at times guilty of impurities in life or conversation. This I unhesitatingly pronounce a blasphemous slander. I speak not in anger, but rather in sorrow. This language is strong, but is it any stronger than the falsehood merits? Did God regard these transgressions with favour? Did not his law forbid them? And did not his providence punish them? How then can my opponent say, Jehovah encouraged immorality? Abraham's dissimulation, Jacob's treachery, David's heinous crime, Moses' petulance, all were punished with a retribution proportioned to the offence, and the record of God's displeasure stands in this book, proving the holiness of Jehovah in the face of all the defamation that the Father of lies can invent. They were his favourites, not because they were without sin, for the Bible tells us, "there is not a just man on earth that doeth good and sinneth not," and again, "all men have sinned and come short of the glory of God;" and the Bible history confirms the truth of the declaration by pointing out, even in the lives of his saints, the defects and moral imperfections of their characters—but they were his favourites, because they were habitually devoted to his service! This my opponent knows as well as I can tell him.

Again, he represents God as partial, in choosing one people from the nations of the earth as his peculiar people, and yet the Bible says, "he is no respecter of persons." The very juxtaposition suggests the explanation. In one respect, God is partial, using the term by way of accommodation to my opponent's

infirmity, though I do not like the term, and in another respect he is not partial. God is a sovereign. He dispenses his favours as seems good to him. The economy of nature as well as of grace sustains this truth. It runs through all the order of his providence. He gives to one man health, to another sickness, to one man wealth, to another poverty, he places one man in a lofty station, and another in a lowly condition. He follows the counsel of his own will, and in thus carrying out his own plans, he has no regard to the distinctions which men, or human society may prescribe or recognise. He judges the king and the peasant by the same law, he offers salvation to the rich and the poor on the same terms. He consigns the master and the slave to the action of the same law of mortality. He is no respecter of persons, and yet he is partial in the allotments of his providence, in the dispensations of intellect, and station, and power, and in the endowments also of his grace, for he is a Sovereign—the King Eternal, immortal, invisible, the only wise God, to whom be glory and dominion for ever, Amen!

My opponent has told you that Jehovah demands human sacrifices. Let us see if this is so. He adverted to the case of Abraham. God, to prove his faith, told the patriarch to take his son, his only son Isaac, whom he loved, and offer him a sacrifice on Mount Moriah; but why did my opponent not also tell us that at the moment when the hand of the father was stretched out to slay his son, “the angel of the Lord called, Abraham, Abraham, and he said, Here am I! And the angel said, Lay not thy hand upon the lad, neither do thou any thing unto him!” God proposed to try the faith of Abraham. Why? Did he not know what Abraham would do? Surely. The trial was not needed for Jehovah’s instruction, but for Abraham’s profit, in the strengthening of his faith and for the advantage of the world as well as of the church, by the lofty example of self-denying confidence in the truth and mercy of God: Jehovah requires human sacrifices! Yes, Mr. Barker, he re-

quires you and me to offer ourselves a living sacrifice, holy and acceptable to God, which is our reasonable service, but Jehovah is not a Moloch! He who hates robbery for a burnt offering surely will not accept unnatural cruelty as an oblation of worship. This we shall show you presently, when we come to speak of Jephthah's vow; and yet, I say, if God had permitted Abraham to consummate the act, though it was contrary to his purpose to do so, Jehovah would have had a perfect right in the exercise of his sovereignty to have demanded that, or any other sacrifice that man can surrender at God's command. Abraham knew that the promise was, "In Isaac shall thy seed be called; yet he that had received the promises offered up his only begotten son; accounting that God was able to raise him up, even from the dead, from whence, also, he received him in a figure."

[Dr. Berg was justifying the doctrine of judicial blindness when his time expired. He sat down, remarking that as he had been indebted, last evening, to the courtesy of Mr. Barker for a few minutes more, he would now repay the debt. [Long and loud applause.]

MR. BARKER.—I am glad that my opponent has thought proper to attempt an answer to my arguments of last night. But how does he answer them? He says that God commanded Abraham to sacrifice his son, not for his own sake, but for Abraham's, and that of the church. This is what Dr. Berg thinks, but the Bible says exactly the contrary.

It gives the reason: "*For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*" And so in the parallel passage, assigning the reason for the forty years' sojourn in the wilderness: God is said to have taken this means of trying and proving the Israelites, because he did not know whether they were fit to be his people or not.

The Doctor passed over, without notice, the passage in the 21st chapter of Samuel: "Then there was a famine, in the days of David, three years, year after year; and David inquired of the Lord. And the Lord answered; It is for Saul and for his bloody house, because he slew the Gibeonites." Here, the idea is, that God sent a famine to destroy an inno-

cent people, because a king had, long before that, been cruel to another people, the Gibeonites. How inconsistent is this with all proper conceptions of the character of a Being of perfect justice! But David's mode of propitiating God to stay the famine, is no less shocking: "But the king took the two sons of Rispah the daughter of Aiah, whom she bore unto Saul, Armoni and Mephibosheth; and the five sons of Michal, the daughter of Saul, whom she brought up for Adriel, the son of Barzillai, the Meholathite; and he delivered them into the hands of the Gibeonites, and they hanged them on the hill before the Lord: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest." After this hanging up of seven innocent men, we are told (2d Samuel xxi. 14,) that "after that, God was entreated for the land."

My opponent asks, Can we by searching find out God? can we know Him and His attributes? He might not have asked the question, if he had read the first chapter of Romans. Paul tells us that "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, *being understood by the things that are made*, even His eternal power and Godhead; so that they are without excuse." We think with Paul, that the character and attributes of God are to be known by the works of his hands. We judge a tree by its fruits, a man by his acts, and the Supreme Being by his works. The Doctor says that God's ways are not as our ways. I think that there are some people whose ways are very much like those falsely attributed to God.

He thinks it is necessary we should have all the wisdom of God before we can appreciate his works.

DR. BERG.—My opponent misrepresents me.

MR. BARKER.—Will Dr. Berg please state what he did say?

DR. BERG.—I said that, in order to be able to appreciate the motives which govern the conduct of God, we must have all his wisdom. [Applause.]

MR. BARKER.—To appreciate any conduct, we need only to know what it is. If we would know the estimate placed on his character in the Bible, we need only see the deeds ascribed to him. Human judgment is according to the fruits. If these are bad, the tree is bad. We read in 1 Samuel xv.,

that God ordered the total destruction of the Amalekites, not for their own sins, but because of the acts of their forefathers four hundred and fifty years before.

"Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt. Now go and smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Now, I say that the ascription to God of the command for such an inhuman butchery is sheer blasphemy.

The doctor says that I placed Mormonism on a level with Christianity. I did not. What I did say was that a Mormon could not properly charge the Doctor with believing nothing but a negation because he disbelieved the Mormon Bible; nor can he make the same charge against me because I do not accept the books of the Scriptures as of divine origin.

He says that God reveals truth as man is prepared to receive it, that revelation is accommodated, in its types and language, to human weakness. I maintain that men are always more ready to receive truth than falsehood, and that the best way to prepare them to receive the highest truth is to announce it to them.

He thinks that God is spoken of as having a body, in order to make truth plainer. I think that so far from making truth plainer, such language obscures truth. Its tendency is to make false impressions and perpetuate false ideas. Certainly it did immense injury to the Jews. Moses is the veil between them and truth up to the present day. Such incorrect writings are calculated to do great injury. The crude and false representations of creation in Genesis are even now blinding millions. So long as men believe these errors have the divine sanction, they cannot read the earth's real history in the facts of geology, they cannot learn from the wonders of creation to adore the character of its Author.

He says that to understand the Bible, we must take the whole range of the events of history, and the moral government of the world. That is to say, before we can learn anything from the Bible, we must know ten times more than all the men who have ever lived.

He quotes James to show that God tempts no man. Then the Bible should not say that he does.

He called me a few more bad names, but these I pass over.

He asks me whence I derive my ideas of God. The Bible says that the Divine character may be learned from the works of his hands. The revelations of his attributes in the varied productions of creation are the guides given to the human mind.

He says that I represent God as cruel and partial. I did not: I said that the Bible represented him so.

The Doctor thinks that God sends plagues and pestilences, and that the yellow fever at New Orleans, and the agues in the Western country, are among the operations of Providence. I do not believe this. I believe that agues spring from swamps, stagnant water, and—(Here the speaker was interrupted by a violent explosion of hisses, laughter, shouting, and applause, the applauders being in a small minority.)

DR. BERG.—I beg my friends not to interrupt the Speaker, but to listen in silence to what he may say.

MR. BARKER.—Strange that Americans should doubt a proposition of this kind. Should doubt whether swamps, stagnant water, and similar causes, are the causes of ague! Pestilences have a similar origin. They may originate among the decaying carcasses of a battle field, where men, in defiance of divine law, have cut each other down in combat; they then spread with fearful rapidity from country to country. If men would but study the laws of health, the laws of nature, and the causes of disease, they will be far more likely to find out the means of lengthening human existence, and saving the race from the ravages of pestilence, than by ascribing them to the anger of the Deity. Does God send the drunkard's headache? If he will abandon his cups and lead a sober life, he will get rid of that complaint. Does God send dyspepsia? Let the dyspeptic abandon his tobacco and immoderate use of coffee, and he may be cured. Does God take the life of the suicide? If men would only study the laws of their mental, moral, and physical existence in the works of nature, in the living book of God, instead of in out-of-date documents, they would be infinitely healthier, infinitely happier, and infinitely better. Do not attribute your diseases to God, or you will be apt to look to God for their cure.

The Doctor says that God destroyed the Amalekites for their vileness and sins. The Bible says that he commanded them to be destroyed because of what their tribe had done some four hundred and fifty years before.

The Doctor asks, is this world governed by a superintend-

ing Providence? Yes—and his government is by means of unchanging laws, discoverable by man, and to which he must conform his acts, and from which he must not expect God to swerve for the sake of accommodating himself to human ignorance or weakness. The great duty of man is to bring himself into harmony with the laws of God.

The Doctor says that the truth of the deluge is proved by geology. Geologists do not agree with him. Dr. Hitchcock and others say that there were successive deluges, and that they all were innumerable ages prior to the age assigned by Christians to the world.

He thinks that the language of the Bible is accommodated to human modes of thought and expression. So it is, for the reason that the writers spoke as they knew and felt. They expressed ideas as lofty as they could comprehend. They believed that God could not work straight ahead six days without being tired; and they said so. Their ignorance coloured their literary productions. I have no doubt that if Dr. Berg wrote a Bible, he would write a better one. His mode of interpreting the one we have would explain away all the contradictions in the Mormon Bible. We cannot accept his interpretation. We have to do with the Bible as it is, and not as Dr. Berg or we would have it.

The Doctor charges me with representing God as encouraging immorality. I did not; I said the Bible represented him so. We find his alleged favourites guilty of polygamy, concubinage, adultery, and other crimes, and yet not blamed. David had numerous wives, and yet we are told in the Bible that he was without sin, "save in the case of Uriah." Solomon is pronounced by the same authority the "wisest man." Notwithstanding his abominable polygamy, he is not spoken of as an adulterer. Indeed, in those days nothing seems to have been considered adultery except seducing a wife that had a living husband. The law does not define adultery. Strange law that would allow the having seven hundred wives and three hundred concubines to pass for virtue.

The Doctor says that I thought the Bible represented God as partial, in saying that he loved Jacob and hated Esau. This was not my only ground. He is said to have loved one and hated the other before either was born.

He says that God dispenses to one health, to another sickness; to one wealth, to another poverty. We think that men have a great deal to do with making themselves healthy or wealthy.

Better blame their own indolence, ignorance, want of economy, or precaution, than throw the blame of their sickness and poverty on God! (Slight applause.) Such doctrines are worse than those of the Greeks and Romans.

He charges me with representing God as accepting human sacrifices. I did not. I said the Bible made that representation.

Having now disposed of the objections of my opponent, I return to the subject I was upon at the close of my last speech. I was speaking of the family institution, of the scenes in the families of David and Solomon. The wisest man had lost all respect for woman, and thought all was vanity, and vexation of spirit. Are these the forms of the family advocated by Dr. Berg?

The Doctor thinks that worshippers become assimilated to the character of their deities. This is true. So much the greater is the necessity for great care in the selection of our objects of worship.

He assumes the Decalogue as a standard of virtue. Not at all. I have already said it does not define adultery, nor forbid polygamy or concubinage. It enjoins the observance of the Sabbath. How shall it be observed? Must there be no work, not even the kindling a fire or cooking a meal? Dr. Berg does not think this. And so with the other commandments. They are interpreted in a thousand different ways among Christians themselves.

The Doctor says that Infidel morality is a nose of wax. Are the rules of the Bible more certain? If so, why are there so many sects? It is not possible to fix in writing the standard of right and wrong. What is right for one may not be right for another. Each man has his law within himself, which, if he will follow it, will guide him as securely and happily as the instinct of the bird guides it on the wing. In order to obtain a rule of life from the Bible, one would have to make impossible inquiries. He should ascertain whether the original text was dictated by God, whether the copies were perfect, the translators infallible, and the sense certain. Impossible! Every passage is perplexed. Take, for instance, the sermon on the Mount, "Blessed are the poor in spirit." When are they blessed? and how? In Luke vi. 20, the words "in spirit" are omitted. It says, "Blessed be ye poor." Are the poor blessed? We read also, "Blessed are they that mourn." Is every stricken mourner a blessed man? How? On such passages, men put their own meaning. Each man

puts his law into the book, and does not take it from the book.

I intend now to notice a few of the philosophical errors contained in the Bible.

The account of creation in Genesis is at variance with the revelations of geology in twelve or fifteen particulars.

1. The Bible teaches that the heavens and the earth, and all the things therein, were created in six days. Geology shows that thousands of ages were expended in the creation.

2. The Bible makes the earth to be only six or seven thousand years old. Geology proves it to have existed for millions of ages.

3. The Bible teaches that only a day or two elapsed from the creation of the first animal to the creation of man; Geology shows that countless centuries elapsed between the creation of the first animals and that of man.

4. The Bible teaches that all the races of animals were created about the same time; Geology shows that the first races of animals perished ages upon ages before the present race of animals came into existence.

5. The Bible teaches that death entered the world by Adam's sin; Geology shows that death was in the world countless ages before man existed on the earth.

6. The Bible says that the sun was made from six to seven thousand years ago: Geology shows that plants and living things basked in his beams innumerable centuries before.

7. The Bible speaks of but one deluge, and that only four thousand years ago: Geology shows there have been many deluges, infinite ages ago: but can see no signs of such a flood as that described in the Bible.

8. The Bible speaks of a firmament or solid framework above the earth, in which the sun and moon and stars are placed. Astronomy shows there is no such thing; and proves the sun and moon and stars to be placed at different distances from the earth.

9. The Bible talks of vast stores of water being placed above the firmament—speaks of windows in the firmament through which the waters are poured when God wants it to rain. Science proves all these things to be but childish follies.

10. The Bible has contradictory accounts of creation. One represents the lower animals as made before man; the other represents man as made before them. One passage says light was made and separated from the darkness on the first

day; the other says the sun was made on the fourth day, and that it was *then* the light and darkness were separated.

And so on several other points the Bible is contradicted by science, and by itself. And let it be remembered, that these geological facts are vouched for even by orthodox protestant geologists, such as Professor Hitchcock, Dr. J. Pye Smith, Dr. Harris, and others.

[A few minutes before the close of Mr. Barker's reply, he was reminded by Mr. Illman, moderator on his side, that his time had expired. Mr. Barker thought not, he being entitled to the same number of minutes he had allowed to Dr. Berg on the previous evening. He then went on to close as reported.]

DR. BERG.—I hope my opponent will be able to settle his controversy with his moderator. All that he has said in regard to the character of the God of the Bible, is but another testimony to the truth of the Scripture, that the things of God are not naturally discerned. He has brought up a string of alleged contradictions in biblical language, which he could himself reconcile, if he were not as blind as a bat in an ivy-bush or in noon-day. Any child who has received a Sunday-school education could explain them to him, could make them as plain as the nose upon his face, or upon mine. What has he done in his objections to the Bible account of Creation and the Deluge? He has given us assertion upon assertion, but not a grain of proof. He tells us that the Bible account is wrong, but does not show us how it is so. What is his version of these matters? Come, Mr. Barker, give us a little of your philosophy and then set these things straight. We have his word that the Bible account is not to be relied upon. But does his saying so make it so? Can his unsupported assertions invalidate the testimony of that sacred book? I protest against his course in this matter. Mr. Barker appears here to make almost innumerable assertions. He comes with strings of reporters to put them down, and, next morning, they appear in the papers, conveying the impression that I have not answered them. Why, it would take ten men to follow

him up in all his objections. I do not know in advance what they will be; it is impossible for me to take notes of them; I cannot write quickly enough to put them down on paper. His arguments to prove that the Scriptures are the works of men are worthy of the tottering cause they support. Blank assertion is not proof. Let my opponent remember this when he utters silly denunciations of the Bible history of creation.

My opponent cavilled at the character of Jehovah, as encouraging deceit, in the case of the lying spirits who deceived Ahab, and quoted the language of Paul, "For this cause shall God send them strong delusion that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." There is a so-called judicial blindness, which, in the order of God's moral government, he has entailed as part of the penalty of a wilful rejection of the light of divine truth, in consequence of which men are given up of God and by the withdrawal of the restraints of his grace are permitted to walk on unchecked in their career of guilt and folly, until they are suddenly cut off in their rebellion and sent to their own place. This is sometimes the way in which God punishes apostates. Perhaps we may say, it is the usual method of his procedure towards them. "My people would not hearken to my voice and Israel would none of me, so I gave them up to their own heart's lust, and they walked in their own counsels." This is a doctrine which, I admit, is clearly revealed in this book. My opponent says, this is unjust. I say nay, but, O man, who art thou that repliest against God? Look at the doctrine as it stands here. What are its antecedents? It presupposes that the subject of this delusion has wilfully rejected all the light of the law and the gospel, and all the persuasive agency of the Holy Spirit. He is one who has trodden under foot the Son of God, and counted the blood of the covenant an unholy thing, and done despite to the Spirit of grace. The Scriptures teach that men are dependent upon the

Holy Spirit for light to guide them into all truth. They teach also, that it is extremely hazardous to resist his influence, because he may withdraw it. If they grieve him by their rebellion, he will be their Teacher no longer—and as they are dependent upon him for the spiritual discernment by which Christ and his salvation are apprehended by faith, which is the gift of God, if men harden their hearts against God's authority, and do this habitually, he will leave them—to what?—to themselves. They have said, "Depart from us, depart from us, we desire not the knowledge of thy ways." God takes them at their word, He departs! but he says, "Yea, wo also to them, when I depart from them!" Wo to them! There are ten thousand evil spirits—hosts of infernal principalities and powers lying in wait with Satan, the arch-enemy of God, ready to deceive that they may destroy! Their path of approach to the soul of the apostate is open. The walls are broken down—the gates are unhinged. They enter—they take possession. Truth flies from that God-forsaken temple—error enters; it becomes a strong-hold of the devil, and the last state of that man is worse than the first. Thus Ahab was deceived by the lying spirits. Thus God is said to send strong delusion that they may believe a lie and be damned, because he leaves hardened transgressors to themselves and to Satan. Wherein is this unjust? It becomes not a worm of the dust to demand that every act of Jehovah's government, or every principle of his moral administration shall be perfectly plain to human reason; but in this I can see no injustice; God's ways are holy and his judgments are right towards them that believe and towards them that perish also.

My opponent produced the case of Jephthah as an instance by which the character of Jehovah might be defamed. I will read the history as we find it in Judges xi. 30—40. It is so clear, that I was not at all surprised that my opponent, notwithstanding his habitual coolness, exhibited signs of impatience when I asked him to read it.

“And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into my hands, then shall it be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering. So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. And Jephthah came to Mizpeh unto his house, and behold his daughter came out to meet him with timbrels, and with dances: and she was his only child; besides her, he had neither son nor daughter. And it came to pass when he saw her that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me; let me alone two months, that I may go up and down upon the mountains and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months; and she went with her companions and bewailed her virginity upon the mountains. And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephthah, the Gileadite, four days in a year.”

My opponent adduced this as an instance in point to show that God demanded human sacrifices.

MR. BARKER: No; I adduced two other instances where the Bible represents God as doing that; and I adduced the case of Jephthah as an instance of human sacrifice narrated in the Bible without any expression of blame.

DR. BERG: Jephthah alone was responsible for his act. He himself was the guilty agent, and without the sanction, expressed or implied, of Jehovah. To make the vow was a crime; and it was a greater crime to fulfil it.

Now, even on the supposition that Jephthah sacrificed his daughter as a burnt offering, how will Mr. Barker show that God demanded the sacrifice? Jehovah did not bid him take his daughter, and offer her as a burnt sacrifice; but it was done, if done at all, on Jephthah's own responsibility, as the entire narrative shows. So that all that could be proved from this instance would be, that Jephthah made a very rash vow in the first instance, and committed a still greater crime in fulfilling it. But I deny utterly that this is the real meaning of the story. Jephthah knew what victims God had prescribed for sacrifice. He was disposed to make a votive offering of the first of his possessions, or treasures, which might present itself on his return. Had it been a bullock, he would have given it for a burnt offering, or a goat, or a lamb, or any beast or bird in the whole catalogue of prescribed victims; but it was his daughter; he could not offer her, for God had forbidden human sacrifices. One of the grievances which brought God's displeasure upon the heathen nations, was that they made their children pass through the fire to Moloch. Yet Jephthah sacrificed his daughter; how? Precisely as some parents now are said to bury their children alive when they make nuns of them, and send them to a convent, and yet no one supposes that people mean by this, that these poor girls are literally laid in the grave, before they are dead. Therefore, it is said, that she asked for two months in which to bewail her virginity, and that she never was married, statements utterly without meaning, on the supposition that she had been offered as a burnt sacrifice. So much then for Jephthah.

My opponent discoursed very feelingly on the subject of Jehovah's curse upon the serpent, and attempted to show that this reptile was dealt with too severely. He may be a better judge of what is due to snakes than I am, but one thing is very certain, the universal instinct of abhorrence with which the serpent is regarded, is no trifling collateral evidence of the truth of the sacred history, in which the curse is recorded.

[The remainder of this speech was extemporaneous, and we, therefore, take the report from the Daily Register, with the correction of a few verbal mistakes.]

Though I would greatly prefer making positive progress in the argument of the question, I will proceed to notice other objections made to the Bible by my opponent. He charges that sacred book with encouraging polygamy. I do not deny that polygamy was practised in ancient times, and that there is a faithful record of the facts in the Bible. Shall its sanction be inferred from this? Solomon had many wives, but no Christian ever thought he was doing right in this. Let my opponent lay his finger upon the text of the Word of God that sanctions polygamy. Where is it said that a man may have two, three, four, or eight wives? The argument is poor that infers the approbation of the Bible because it says men did what they ought not to have done. Its teachings are pure on this subject. How many wives had Adam? One. How many had Noah? One. And how many had Noah's sons? One apiece. If you would know what the Bible teaches on this subject, consult the New Testament. The Saviour has settled that whole matter. Let my opponent read what he says, and it will save him a mint of trouble.

"Have ye not read that he which made them at the beginning, made them male and female, and said: For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh." Matt. xix. 4, 5.

There is not a single passage which can be interpreted as an approbation of a plurality of wives.

Moses, because of the hardness of the Jews' hearts, had permitted certain things, but from the beginning, we are told by the Saviour, it was not so. In not a solitary instance can it be shown that God commanded his people to practise polygamy, or commended it. The moral government of God is progressive. In His wisdom, He has permitted some facts to develop themselves, probably in order that men might see and know the full evils resulting from them. He may have allowed the existence of polygamy that men might see it to be the evil it is.

In his remarks upon the Sabbath, my opponent has made a strange blunder. He thinks the Sabbath was originally a Jewish institution! No; the Sabbath was not made for any nation or people, but for the whole world. It is coeval with humanity itself. The Saviour says that the Sabbath was made for man, and not man for the Sabbath. It was intended for Jew and for Gentile. It was consecrated in order that God might establish an institution that would bless man for all future ages; that there might be some cessation from the busy turmoil of life; that the wearied labourer might repose his jaded frame, and enjoy the refining and elevating influences of the family relation, and the ennobling ones of worship; that one day out of seven might be devoted to rest; that there might be here on earth a type of the everlasting rest that remains for the people of God.

[The above passage, as delivered, was one of elaborate rhetorical finish and beauty, most imperfectly rendered in our meager sketch. It elicited long and enthusiastic plaudits.]

My opponent speaks of heaven. That word is not in the infidel vocabulary. Where did he get it? What right has he as an infidel to speak of heaven? He, perhaps, forgets that he is no longer a Methodist minister. (Laughter and applause.)

It is singular that what I said about the ever-present agency of Providence in the affairs of this world should have driven my opponent into the dreary regions of atheism. He denies a particular superin-

tending Providence, and represents this world as governed by laws that change not. But did these laws make themselves? did they make the world? Are they entirely independent of God? Do they need no one to superintend their operations? Will he pretend that God lives insulated from the creatures of his hands, from the world he has made? What abominable folly of atheism!! (General applause.) In what he said of plagues, did he not avow his unblushing atheism? (Enthusiastic applause.) And the marshes? (Renewed applause.) Agues come from marshes, do they? But who fixed the law which makes agues come from marshes? My opponent's reasoning reminds me of the Hindoo, who, when asked on what the world stood, replied, "On an elephant;" and "On what does the elephant stand?" "That stands upon the back of a tortoise!" but the poor man forgot that the tortoise must have something to stand on also. I leave my opponent on the back of his tortoise, and wish you all a good evening.

[The time here expired, and the vehement and vociferous applause of the great majority, testified the general approbation of the sentiments of the last speaker. The immense audience slowly unpacked itself, and began to flow out of the doors opened at both ends of the hall. This moment was embraced by one or two excited gentlemen in the audience to get up a discussion on a small scale among themselves, but, at the request of Moderator Chambers, quiet was restored, and the hearers separated without farther incident.]

THIRD EVENING—*Thursday, January 12th.*

(Notwithstanding the inclemency of the evening, the audience was almost, if not quite, as crowded as on the preceding evenings.)

Mr. Illman, Moderator on the side of Mr. Barker.—I wish to secure for Mr. Barker this evening a candid and impartial hearing; and for that end, make the request to the persons present to abstain from all manifestations of applause. There is no person, I think, who deliberately wishes to be in error. For my own part, I wish to know the exact truth. I am an old man, and am fast hastening to that period when I shall

have to appear before the final Judge; and I wish to say, then, that on this most important of all subjects, I have endeavoured to arrive at none but correct conclusions.

MR. BARKER took the stand. (Applause by a considerable number, and hisses by a few, apparently to obtain silence.) I think the request a reasonable one that there should be no expressions of strong feeling on either side. I am sure that those who favour my views will comply with it, in order that the discussion may proceed in order and quiet; and I am sure that the friends present on the other side will receive with respect a similar request from Dr. Berg.

I will proceed at once to the remarks made by my opponent in his last speech.

The Doctor thinks that those passages which are quoted to prove that the Bible represents God as using deceit, only teach that God leaves those who wilfully reject the truth, to themselves and to the lusts of their own hearts. Let us read the passages and see whether this is true:

“If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder came to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul.”—*Deut. xiii.*, 1–3.

Here God is the agent who employs those wonders, signs and dreams, for the purpose of proving his people, so as to know whether they love him.

“And he said, Hear thou, therefore, the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left. And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And then came forth a spirit, and stood before the Lord and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail also; go forth and do so. Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.” 1 Kings, xxii. 19–23.

Herein God gives direct permission to a lying spirit to go and deceive Ahab.

I will now read from 2 Thess. ii. 9-12.

"Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved, And for this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

In the first of these passages, nothing is said about the parties having previously resisted the truth, but he sends the signs and wonders that he may know their dispositions. This trial is requisite to his information. In the second passage, allusion is made to Ahab. Nothing is said about his being left to himself, but God tells the lying spirit to go forth. In the last passage, it is true that the parties are said to have resisted the truth; but even in this case, God does not leave them to themselves. His positive agency in their deception is expressly asserted.

The Doctor says that Jephthah's daughter was not offered up as a burnt offering. Let us read the passage.

"And Jephthah vowed a vow unto the Lord, and said: If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."

Further on in the same chapter (we read as follows:)

"And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed."

Now if Jephthah did not offer her up as a burnt offering, then it is clear that the Bible states what is not true; for it says that he did. If he did offer her up, then is our charge maintained.

But why, then, says the Doctor, should she lament her virginity. Is it not as great a sacrifice to die childless, as to live childless? But he says that the law forbids human sacrifices. But we have multiplied passages in which the Bible represents both God and his people as putting people to death. And so the law forbids lying, but David lied to

Achish. The law forbids the death of the child for the sin of the father, but the Bible gives accounts of children massacred for the sins of their parents; of men for the sins of their ancestors.

The Doctor says if I will show him a passage in which God commands to have seven hundred wives and three hundred concubines, then he will allow that the Bible is an immoral book. Well, suppose a novel should have for its hero a man with that number of wives, and concubines, and mention the fact without one word of blame, would we not call it immoral? The Bible says that the man who had seven hundred wives and three hundred concubines was not only the wisest man that had lived, but the wisest man that would ever live. It has no blame for his polygamy. The Bible says also that God gave David a considerable number of wives after he had provided himself already with a very large number. And yet it says that he lived without sin in the eyes of God, except in the matter of Uriah, the Hittite. If this be not approbation, I know not what is. I cannot conceive of any express command more immoral than this.

The Doctor says that polygamy was permitted by Moses on account of the hardness of the people's hearts; and he quoted part of the passage in Matt. xix. 8, as proof. Now the passage has no reference whatever to polygamy, but only to divorce.—To prove this, I will read the passage:

“He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so.”

It is nowhere said that God or even Moses “permitted” polygamy.

The Doctor next says that God permitted polygamy to exist, so that its evils might develope themselves, and be made manifest in the quarrels of families; that men might see it to be the evil it is. Prodigious explanation! why, it makes the character of God worse than the Bible does. It makes bad worse. But where did the Doctor get this wonderful information? From the Bible? No. Can he then find out God's secret motives by his own unaided intellect? He told us that such a thing was impossible; that man could not pry into his motives, which are as high as heaven, and deep as hell.

He asks me where I get the word “Heaven?” thinking I had forgot I had been a Methodist preacher. I answer that

I know of no nation or country under heaven where the word is not known: no language that does not contain it.

The Doctor asks—who fixed the law which makes agues come from marshes? And that some one must have done it. All we said was that in our view, the laws of nature are fixed; that health and disease are the result of the operation of unchanging laws. We have no objection to his question and the freest discussion of it. We see that drunkenness causes headache, lowness of spirits, and delirium tremens; that marshes and stagnant water cause agues; that gluttony causes apoplexy; that putrefying fish and other substances cause fevers and pestilence; and so with other diseases. The more enlightened see this, and hence they are beginning, when cholera approaches a city, to cleanse the streets, keep the atmosphere pure, and to warn the people to be temperate in their habits, as a better means of preventing or checking its ravages, than fasting and humiliation.

The Doctor contends that our principles have an immoral tendency. We, however, think just the contrary. If the Bible were of unmixed truth, and we reject it, then they would be of immoral tendency. But we do not reject it as a whole; we reject no portion of it except the passages which appear to us false and immoral. We have to guide us all the teachings of nature interpreted by the law in our hearts. We fully believe that what we sow, that shall we reap. We believe that every sin is punished, and that there is no such thing as the remission of punishment for sin; that if a man will drink, he will injure himself physically and mentally; that if he will indulge in licentiousness, the result will be the ruin of his physical system, and the abasement of his moral and intellectual faculties; that if he will be cruel, he will bring down curses upon himself. We believe that a mispent life cannot be atoned for by any death-bed repentance. We believe in no indulgences, no substitute in suffering, no borrowed or imputed righteousness. We believe that man will reap as he prepares the harvest.

I do not wish to be offensive, but the most immoral views are frequently expressed by Christians in defence of their doctrines. I will say nothing of the Catholic doctrine of priestly absolution and indulgence. But I would ask—Is there nothing as bad in Protestantism itself? What think you of the Protestant doctrine that a man may escape from the consequences of his acts, by simple faith in the blood of

another; by a hearty reliance upon another's virtues; that he is accepted and saved, if, at the last moment he repents; that he may be a thief, hardened in crime, and dying on the cross, and yet may be with the Saviour in Paradise that very day; and that

“While the lamp holds out to burn,
The vilest sinner may return?”

that he may escape hell and gain heaven, because another has done right?

I cannot conceive a more immoral doctrine than this. The difference between it and the Catholic, is the difference between high price and no price. The Catholic must pay his money, and that imposes upon him a restraint. People feel this to be immoral. After a debate on the merits of Christ, in which one man maintained that every one would reap as he sowed; and the other that any one trusting in the merits of Christ, would be saved without regard to his conduct, a person who was present, said, “If that man's doctrine be true, and I must depend upon my own acts, I must look about me.” In another debate between a Unitarian and a member of an Evangelical denomination, the Unitarian said, “I cannot see that we are not as good parents, husbands, brothers, sons, and citizens as you are.” A friend of the other side answered, “You have need to be, for you have nothing else to trust to.” It is we who are seeking to overturn a doctrine immoral in its tendency.

One word as to the rule of interpretation now so prevalent among Christians. We are told that God used human language in its current acceptation; that he condescended to accommodate himself to human weakness, and speak of wrong things as if they were right. Allow the same rule to the Mohammedan, and he will explain away all the imperfections and inconsistencies of the Koran: to the Mormonite, and he will exculpate his Bible: to the Persian and the Hindoo, and they will answer you well. You say to the Hindoo, “Your sacred books teach the existence of 30,000,000 or 40,000 000, of gods;” and he will answer, “Oh! we don't believe that; but when it was written, our forefathers believed it, and the language was adapted to their faith.”

Suppose your missionaries should go into China, and adopt the Chinese idols of wood and stone, and speak of them as the Chinese speak of them, instead of telling them the truth, it would but perpetuate their superstition. Would it not, on

the contrary, be their duty to enlighten them? Astonishingly strange principle of interpretation! but one to which people fly whenever truth oppresses the mighty errors of antiquity. One word more on David's case. The Doctor says his immorality was not sanctioned. Let us see what the Bible says on this subject. I read from 1 Kings, xv. 5.

"Because David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, *save only in the matter of Uriah the Hittite.*"

Now here every act of David is approved except one. We will now see what these acts of David were. I read from 1 Sam., xxi.

"And David arose, and fled that day for fear of Saul, and went to Achish, the king of Gath; And the servants of Achish said unto him, Is not this David, the king of the land? Did they not sing one to another of him in dances, saying, Saul has slain his thousands, and David his ten thousands. And David laid up these words in his heart, and was sore afraid of Achish, the king of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, So, ye see the man is mad—Wherefore then have ye brought him to me?"

Now the law says, Lie not one to another; but David acted out a lie.

And again we read, 1 Sam., xxvii. 5.

"And David said unto Achish, If I have now found grace in thine eyes, let them give me a place, in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? Then Achish gave him Ziklag that day, wherefore Ziklag pertaineth unto the kings of Judah, unto this day. And the time that David dwelt in the country of the Philistines was a full year and four months. And David and his men went up and invaded the Geshurites, and the Gezrites, and the Amalekites, for those nations were of old the inhabitants of the land as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achish. And Achish said, Whither have ye made a road to-day? And David said, Against the south of Judah, and against

the south of the Jerahmelites, and against the south of the Kenites. And David saved neither man nor woman alive to bring tidings to Gath, saying they should tell on us, saying, So did David and so will be his manner, all the while he dwelleth in the country of the Philistines. And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever." Now here is a frightful mixture of lying, treachery and cruelty. I say nothing of his many wives and his other sins; and yet this same book says that David did that which was right in the eyes of the Lord, save only in the matter of Uriah the Hittite. In like manner Abraham is said to have kept God's voice. But we find that he taught Sarah to lie, that he bought slaves, that he used a bondmaid as his wife, and afterwards turned her and her child out into the wilderness to starve. I can't conceive what immorality is, if it is not contained in these passages.

I will now briefly recur to the Bible account of creation. In Gen. i. 3, we find that God said, Let there be light, and there was light. And in another part of the same chapter, after three days had passed away, we find that God again created lights in the firmament of the heaven. [Cry in the audience of 'Time up.']

MODERATOR.—You have two minutes more, Mr. Barker.

MR. BARKER.—So that we have three mornings and three evenings before the sun was created. In the first chapter, we find that God created man in his own image; male and female created he them; and also that he created the lower animals. All this took place on the sixth day, But in the second chapter, after the account of the seventh day, on which God rested, we find that he again created Adam and put him in the garden of Eden; and that he again created the lower animals, and among them all there was no help-meet for Adam. After all this, God created Eve. [Several cries of—Time up. Mr. Barker took his seat, the house maintaining silence.]

DR. BERG.—[As this gentleman rose from his seat, there was a burst of applause; when he reached the stand there was a second one more general and enthusiastic. A few sounds of h'sh.]

DR. BERG.—My opponent compels me, by his present

mode of argument, to lay aside the more calm discussion, which I would greatly prefer, from prepared notes, and to resort to extemporaneous refutation. I much regret that the preliminary arrangements of this discussion have been forgotten by my opponent, and that he introduces subjects entirely foreign to the topic in hand. The consequence of this is, that the form of the discussion is not regular; and that wherever he has wandered I have been compelled to ask your indulgence for following him. I am glad that he did not repeat his charge against me that I did not answer his objections. I have answered them as fast as I could talk, and he knows full well that it requires far less time to make an objection than to answer it. I find too that his frequently refuted arguments are again and again presented. Before I go farther, I would respectfully remind my opponent I have asked him several questions which he has not yet answered. I would now repeat them, and again request an answer whenever it may suit his convenience to give it, and not one moment before. I ask him,

1. What is the name of the Supreme Being he worships?

2. What are the attributes of that Supreme Being?

3. How were these attributes revealed to him? How does he know these attributes belong to the Deity when he does not know His name? He said that he had seen infidels die without fear, because they believed in a God of love, free from malignity. This is true of Christians: their God is one of infinite compassion and love, and they go to him with the confidence with which they would to a father. My opponent says that the heathen know the attributes of the Supreme Being from his works, and that Paul affirms that his eternal power and Godhead are known from nature. These do not, however, include all the attributes of Jehovah. Now I would like to know how the others were revealed to him; and I beg him to answer me, unless he is unable to tell.

My opponent discards the idea that there is nothing besides laws for the government of the universe: he

admits that there is something back of malaria for the production of disease. This is certainly an advance towards the orthodox faith. (General applause and laughter.) I am glad he is coming over, and that this discussion is doing him some good. But his views are not yet orthodox. He admits that there is something back of marshes; that there are not only fixed laws, but a law-giver, who superintends and controls their operation. If he says that God fixes the laws, and then leaves their operations to take care of themselves, he is in the bog of atheism. (Slight applause and cries of h'sh.)

I find myself under the necessity of correcting a few personal mistakes, for which my opponent is, perhaps, not to blame in one respect, though he may be in another. A report published in some of the papers makes him say that we were born and educated in the same borough.

MR. BARKER.—I did not say that.

DR. BERG.—What did you say?

MR. BARKER.—I said that we were born under the same government, and that you were educated in the same parish in which I was born.

DR. BERG.—I will state the way in which Mr. Barker became possessed of his information. In the preliminary arrangements for this discussion, Mr. Barker complained that in a former debate, my friend Mr. M'Calla had used his foreign origin to excite prejudice against him. I then said that I had crossed the water too. But though there is this in common between us, there are some striking differences between us. I crossed when I was a child of 13 years of age; I received my education in this country, and have been here twenty-eight years; and though I love its institutions, my opponent is no worse in my estimation, though he is from a foreign land. I shall ever look with love towards the land where cluster my associations of school and childhood. But I would remark that there is this difference between us—I did not come to preach disorder and sedition; nor to upset the government and institutions of the country, nor to insist upon

topics which—[murmurs of disapprobation, hisses, cries of question, and go on, bravos, and applause; it was a minute or two before order was restored.]

DR. BERG: Allow me, my friends, to finish my sentence, and do not take up my time with applause. In alluding to this topic, I disclaim all intention to excite any feelings of angry hostility against Mr. Barker. My only object was, to prevent the introduction into this debate of a topic wholly foreign to it, and which I have understood, from several sources, my opponent was resolved to force into it. I wished to forestal this by stating the chief differences between us. I think that when a foreigner enjoys the benefit of our institutions, he should not interfere with them; that modesty requires him to leave their reform to those who are better entitled to discuss them.

My opponent objects to the Scriptures, that the original MSS. are lost; and that there are diversities in the copies. I would ask him, what work of antiquity is not open to precisely the same objections? Is not the original MS. of Homer's *Iliad* lost? Are there not diversities in the copies preserved? Would he reject it on that account, and say that there is no such book, and that the work of Homer is entitled to no credit? Virgil's *Æneid* is in precisely the same case. Would he refuse to receive the Commentaries of Cæsar, because the original MS. is lost, and there are different readings? But let us come to modern times.

If I present you Shakspeare's Plays, you admit the work to be genuine. But, how about the original MSS.? Where are they? Have they not been copied and re-copied? I do not pretend to deny, that in a work, the transcripts of which have been handed down from century to century, there are not occasional interpolations. It is admitted that these exist in the Bible; but my opponent can make nothing of this. The tendency of his argument is to prove that there is no Bible. We have the highest judicial authority in Europe and the United States for saying, that it is settled as law, that the best evidence is, where substantial agreement is accompanied with circumstantial variety. The varia-

tions in different copies are the best proofs of the former existence of an original; and thus is my opponent's argument on this point scattered to the winds. [Slight applause, a few hisses, and cries of "Hush."]

My opponent says that I called him some thirty or forty foul names. If I did, I am sorry for it. But I have no recollection of doing so. What I did, I may do again; for when this blessed book lays down a principle, I accept it as true. If it says that certain expressions are blasphemy, and a man uses them, he is a blasphemer, and I cannot help it. If it says that persons who act in a certain way are children of the devil, and I call them by that name, I cannot help it. All that I can say is, that if my opponent feels that the cap fits him, he can wear it.

My opponent has cited the denunciation by Christ, of the Pharisees, as applicable to ministers and professors of the Gospel; and quotes Isaiah to prove that the Jews were more vile than the Gentiles. Can this be a charge upon the Bible?

Does the prophet not utter his denunciations against those who refuse the Gospel? Does not Christ speak of the Scribes and Pharisees as his enemies? To the enemies of the Bible, then, do these passages refer. [Slight applause.] To them belongs the appellation of hypocrites; to them pertains the denunciation of Christ. Of them it is said, "Ye serpents, how shall ye escape the damnation of hell?" [General applause.] Again, he says that the Bible reflects upon the character of God, by representing salvation as withheld from nine-tenths of the human family. My answer is, that all the gifts of God are gifts of grace; that men are by nature sinners, and have no claim whatever upon the goodness of God? and that all his good acts towards his creatures are of undeserved favour.

And let me tell him, that all the signs of the times indicate that the period spoken of in the Bible, when the light of the Gospel shall chase away all the clouds of error, when such a scene as this shall not be witnessed; and when a man shall not need to say to his

neighbour, "Know the Lord, for all shall know him, from the least to the greatest." God speed that glorious day, when infidels shall cast their gods of darkness to the moles and to the bats.

My friend paid me a compliment last evening which it gives me great happiness to reciprocate. It is said that to quote from a man is the highest compliment possible. He brought to your notice a sentiment uttered in a lecture of mine, which had found its way to him. I have something here [holding up a book] which he may recognise. How will the following sentiments accord with his denunciations of the Bible?

"But there are other facts which deserve observation. Many of the best men with whom I have had the happiness to be acquainted, have been great readers and great lovers of the Bible. Whether it was their attention to Bible teachings that made them good, or their goodness that led them to delight in Bible principles and influences, the result is equally in favour of the Bible. If the Bible made them good, the Bible must be good in its tendency; and if it was their goodness that led them to delight in the Bible, there is an affinity between the Bible and goodness; they harmonize: therefore the Bible must be good in its character.

"I have further to observe, that I never knew *a bad, unprincipled man, a false and selfish man, a proud, a filthy, and malignant man, that did delight in the Bible. I have invariably found such characters despisers, neglecters, or haters of the Bible.* I have known many profligate infidels, and they were all haters of the Bible. I have known many profligate priests; and they were the same. *Whether men be infidels or priests, if they are selfish, deceitful, proud, filthy or malignant, they are equally haters of the Bible.* There is this difference: the profligate infidel generally lets his hatred of the Bible appear, while the profligate priest labours to conceal his hatred of the Bible, that he may live and grow rich, by pretending to teach its principles. *But even infidels themselves pretend to love and revere the Bible sometimes, when it suits their interests; and even priests allow their dread and their hatred of the Bible to appear at times. But whether they conceal or avow their hatred of the Bible, the profligate, the bad, whether priests or infidels, will still be found to be despisers or haters of the Bible.*

"I have had considerable acquaintance both with infidels

and priests, so that I have had good opportunities of learning the truth on this subject. I have especially had good opportunities of learning the truth with respect to priests. And I feel bound to declare, first, that I have in general found them *either the most ignorant, or the most wicked and malignant of men*. Some of them are exceedingly ignorant; they study nothing; they know nothing; they care for nothing but just going through the drudgery required of them by their paymasters, and securing their livings."

This was Mr. Barker's language only a few years ago. How strangely have his views been changed!

My opponent has also undertaken to laud the French Revolution. Let us see what that revolution was. I will read you a passage in reference to it, from Scott's Life of Napoleon:

"One sect of the philosophers," says Scott, "sufficiently formidable, for a time, to gain the ascendancy, declared that it was not enough for a regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance toward the powers, which superstition had represented as reigning over boundless space.

"An unhappy man named Gobert, Constitutional Bishop of Paris, was brought forward in full procession, and, with tears and remorse, was made to declare to the Convention, that Christianity was a piece of priestcraft, and to disown, in solemn and explicit terms, the existence of the Deity; for which he received a fraternal embrace from the president of the Convention! The world, for the first time, heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce, unanimously, the belief and worship of a Deity. A female, denominated by them the Goddess of Reason, a mere dancing girl of the opera, and of a lewd character, was ushered into the hall of the Convention, by the municipal body of Paris, and placed on the right hand of the president. To this character, as the fittest representative of that reason whom they worshipped, the national convention of France rendered public homage! This impious and ridiculous mummary had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the revolution.

"The churches were, in most districts of France, closed against priests and worshippers; the bells were broken and cast into cannon; the whole ecclesiastical establishment was destroyed; and the republican inscription over the cemeteries, declaring death to be a perpetual sleep, announced to those who lived under that dominion, that they were to hope for no redress, even in the next world.

"Intimately connected with these laws affecting religion, was that which reduced the union of marriage to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure, when their taste was changed, or their appetite gratified. Sophie Arnould, an actress, famous for the witty things she said, described the republican marriage as the sacrament of adultery!

"The September massacre, to which allusion has already been made, exceeds in atrocity the power of language to describe. The number of individuals accumulated in the various prisons of Paris, amounted to about eight thousand. A banditti proceeded to the several prisons to execute the infernal scheme. Out of their own number, they formed a revolutionary tribunal, before whom the prisoners, dragged forth from their dungeons, were tried. When a victim received sentence of death, he was thrust into the street or yard, and despatched by men and women, who, with their sleeves tucked up, arms dyed elbow deep in blood, and hands holding axes, pikes, and sabres, were executioners of the sentence. They often exchanged places, the judges going out to take the executioners' duty, and the executioners, with their reeking hands, sitting as judges in their turn! Those who intercepted the blows of the executioners, by holding up their hands, suffered protracted torment; while those who offered no show of struggle, were more easily despatched. Many *ladies*, especially those belonging to the court, were thus murdered. The Princess de Lamballe, whose only crime seems to have been her friendship for Maria Antoinette, was literally hewn to pieces, and her head, and those of others, paraded on pikes through the metropolis! It was carried to the temple on that accursed weapon, the features yet beautiful in death, and the long fair curls of the hair floating around the spear.

"This hellish scene continued four days; prison after prison was invested, entered, and, under the same form of proceeding, made the scene of the same inhuman butchery.

The Jacobins had reckoned on making the massacre universal over France. But the example was not generally followed. The community of Paris were not in fault for this. They did all they could to extend the sphere of murder. These infernal crimes were protracted by the actors, for the sake of the daily pay of a *louis* to each, openly distributed amongst them by order of the Commune. When the jails were emptied of state criminals, the assassins attacked the Bicêtre, a prison where *ordinary* delinquents were confined!

"The bodies were interred in heaps, in immense trenches, *prepared beforehand by order of the Community of Paris*; but their bones have since been transferred to the subterranean catacombs, which form the general charnel house of the city. In those melancholy regions, while other relics of mortality lie exposed all around, the remains of those who perished in the massacre of September, are alone secluded from the eye. The vault in which they repose is closed with a screen of freestone, as if relating to crimes unfit to be thought of, even in the proper abode of death, and which France would willingly hide in oblivion." "In the meanwhile, the reader may be desirous to know what efforts were made by the Assembly to put a stop to a massacre, carried on in contempt of all legal interference, and by no more formidable force than that of two or three hundred atrocious felons, often indeed diminished to only fifty or sixty. They issued no decree against the slaughter; they demanded no support from the public force. Where in that hour, were the Girondists? Whatever was the motive of their apathy, the Legislative Assembly was nearly silent on the subject of the massacres, not only while they were in progress, but for several days afterward.

"At Nantes, hundreds, men, women, and children, were forced on board of vessels, which were scuttled and sunk in the Loire, and this was called republican baptism! Men and women were strung or bound together, and thus thrown into the river; and this was called republican marriage! Crowds of citizens were piled together in dungeons, where the air was pestilential from odour, from the carcasses of the dead, and the infectious diseases of the dying. Men, women, and children were to be seen sprawling together, like toads and frogs in the season of spring, in the waters of the Loire, too shallow to afford them instant death, the uppermost of the expiring mass praying to be thrust into deeper water, that they might

have the means of death. Humanity forbears to detail the hundred other abominations there committed, compared with which, the sharp, sudden, and sure blow of the Parisian guillotine, was clemency. At Lyons, a black flag was hoisted by the besieged on the Great Hospital, as a sign that the fire of the assailants should not be directed on that asylum of hopeless misery. The signal seemed only to draw the republican bombs to the spot where they could create the most frightful distress, and outrage in the most frightful degree the feelings of humanity.

“The judges of the revolutionary committee were worn out with fatigue—the arm of the executioner was weary—the very steel of the guillotine was blunted. Collot d’Herbois devised a more summary method. A number of from two to three hundred were dragged from prison to the Place de Brotteaux, one of the largest squares in Lyons, and there subjected to a fire of grape shot. The sufferers fell to the ground like singed flies, mutilated but not slain, and imploring their executioners to despatch them speedily. And all this under the direction of the French Jacobin Convention!!!”

My opponent said that he loved the family institution, when there is one wife and one husband living together in love, for the term of their natural life; but is it not true, that when you deny the divine authority of marriage, you strike a blow at the very foundation of that institution? If it has no other basis than human law, then has it no dependence or stability. Men devise law for themselves, and can change it to suit themselves. What the laws make, they can unmake; what they enact, they can annul; and unless there is a sanction higher and greater than any human authority, there is no stability whatever for this institution. [Dr. B. commenced reading, when his time expired. As he took his seat, there was long applause.]

MR. BARKER.—[Hisses and slight applause.]—Scott was a Scotch tory, a reviler of the covenanters, a bigoted enemy of all civil and religious reformers, and all his feelings were in harmony with his antediluvian politics. What is Allison’s account of the same matters? He says that the horrors and

atrocities of the French revolution proceeded from the fact that the French people had been long debased by long tyranny; had been for centuries ground into the dust by taskmasters; they had been used like brutes, and they acted like brutes when let loose. It would be easy to show, however, that the atrocities in question fade into insignificance when compared with those perpetrated under the believing *regime* of the kings. [Slight applause and sounds of h'sh.] Let us learn from this the necessity of free discussion of all subjects in order that revolutions, if they do come, shall be bloodless. If you wish men to feel the dignity of their manhood—and act with boldness and moderation in a revolution, you must treat them like men before they get their liberty. [Applause.] Nor is this the only explanation of the horrors of that revolution. It must be remembered that all the despots of Europe were banded together against the liberal cause; that they not only had their armies upon the frontier, but sent their secret agents into France to foment intrigues, ripen dissensions, and to entice to these bloody tragedies, thus aiming to disgrace the cause of liberty throughout the civilized world. They succeeded but too well. The same game was played during the last revolution. The kings of Europe, afraid to employ open force, used gold; and by plots, conspiracies and artful commission of excesses, secretly undermined the cause of the people and prepared the way for the present despotism. No man who appreciates popular freedom should apologize for those despots and tyrants who are banded against the liberty of the world. (Applause.)

The Doctor says that I forget the rules of the debate. I have not forgotten them, but have followed them with the utmost scrupulosity.

He wishes me, when it shall be convenient to myself, to tell him the name of the God I worship. It will be convenient to me to tell him after the present discussion is over. (Explosion of hisses, laughter, and shouts of turn him out.)

If the Doctor wishes, I will tell him all I think or feel at that time.

(Immense explosion of shouts, hisses, sounds of h'sh. Dr. Berg rose and made a sign with his hand to the audience to be still. Mr. Barker took his seat. Rev. Mr. Chambers requested the meeting to keep order, that the discussion might proceed. Dr. Berg joined in the request. Renewed explosion of hisses.)

Let me add, that I will meet him in debate, if he wishes, and discuss with him my views on the being of a God. (Slight

applause, and cries of good.) If eight nights are to be spent like the present one, they will barely suffice for the present discussion; I do not wish to undertake two things at a time. (Slight applause.)

If the Bible be true, then is the character of God discoverable from the works of nature. In the passage which I quoted, it is said that "His eternal power and Godhead" may be "understood by the things that are made." Now the word Godhead is English, and Deity is the Latin equivalent; and the doctrine of that passage is that the attributes of God may be discovered by the light of nature. Those who hold the truth in unrighteousness are blamed because they forgot God while nature unfolded the truth to their eyes.

I hope I may be allowed one word on my relations to the institutions of this country. The Doctor says, that there is this difference between us, that I came to sow sedition and upset the institutions whose benefit I enjoy.

I am unconscious of any such intention. I came to do nothing of the kind. (A whistle—laughter.) Since my arrival in this country, I have never uttered anything against its institutions, unless slavery be one of them. In all cases I have spoken my heartfelt admiration of the laws, customs, and political liberties enjoyed in the United States. In the only meeting on the subject of slavery which I have attended in this city, I was blamed by some for the apology I made for this country; nor am I conscious of any intention to introduce this subject into the debate, farther than to state and prove that the Bible upholds it. This I have a right to do, because I consider it one of the greatest of all crimes and immoralities. But does Dr. Berg pretend that I am enjoying the benefits of slavery?

DR. BERG.—I did not say that.

MR. BARKER.—I have wished that this country, excelling in so many things, should be free from this stain. The sun has spots upon his surface, but I have wished that the stars of this Republic should have none. (Applause.)

In England (cries of question, order,) I have spoken in public of this country as worthy of imitation, and I so spoke against kingship, that I was arrested by order of the Attorney-General. (Applause, and cries of question.) If you are satisfied, I am. But when a wrong impression has been given, and I can remove it in a few words, I think it my duty to do it.

The Doctor speaks of Homer's Iliad, and asks if I would reject that because of the different readings of its five hundred manuscripts? I answer no. I would not reject that. I would only treat it as a human composition. But if some old Greek should tell me that the book was of God, I should reject that idea. And when I find that the original manuscript of the Bible is lost; that the copies we have are contradictory; that there is no possibility of comparing them with the original, I must remain in doubt forever as to the right text; and I will not consider the book a Divine and perfect one. (Groans and contemptuous laughter.)

The Doctor asks, how can I tell whether the passages I quote are not interpolations. I cannot tell. If they are, the book is human. If they are not, it teaches the grossest immoralities.

The doctor tells us that the best proof is where we have substantial agreement with circumstantial variation. But how can we suppose a book is from God, when it contains substantial contradictions and substantial immorality of the grossest character? (Hisses in the audience.) Let him call me a blasphemer, if he please. He is at liberty to do so. But it is not I who impugn the character of the Deity. I speak in vindication of his attributes, and it is the book that impugns it. (Applause.) The Doctor says that I maintained that the Bible made the Jews corrupt—I did not. What I said was from written notes, which I have here. The doctor had said, Look how dark and depraved the people have been who have had no Bible. I said, Look how dark and depraved the people have been who have had the Bible. There is not one word about the Bible having made them corrupt.

The Doctor says that all God's gifts are gifts of grace. Is it grace to love one and hate another? I called it cruelty and injustice to save one and condemn all the rest to the eternal anger of God; to let the sinner escape, and damn the whole nation.

The Doctor hopes that the day is coming when Christianity shall cover the whole earth. But Bishop Campbell and also Mr. Stephen Colwell, of your own city, say that it is losing instead of gaining ground. But let both sides be plainly spoken and freely uttered. Let the mightiest triumph, and I shall be content.

In a former speech, I said that I had seen Christians die full of horror. I take pleasure in now adding, that among

readers of the Bible, I have known some of the most noble, most beautiful, most brave, and most holy persons with whom it has been my lot to meet. As to the quotation he made from my writing, I repeat that at the time I wrote that, I was under the dominion of the law, and had no fellowship with unbelievers. I had been taught by my parents, spiritual pastors, and whole education, to believe in the natural depravity of man, and that every unbeliever is a bad man, though he appeared the most philanthropic in the neighbourhood; and that the more fair he was outwardly the more depraved he was inwardly; and that the more beautiful his character, the more consummate his hypocrisy. Every word that I wrote then, I now retract. If I did not now bear testimony to the truth, it would be to disclaim those oracles which God has written in our hearts, and which are echoed and re-echoed from every part of God's vocal creation. (Applause.)

The Doctor says that I deny the Divine authority of the family institution, and that my principles undermine its purity. Did I not say that the form of marriage was of Divine origin, where one man and one woman lived together in love and honour, and nurtured their children for the duties of life and of immortality? I repeat it now. And did I not specify the forms to which I objected? Did I not say that those objectionable forms were sanctioned by the Bible?

They are, when one man has many wives, as Abraham, David and Solomon; or when one woman has many husbands; or when the man is master, and the woman a slave.

The Bible has two different accounts of the creation. The first account is, that the lower animals were created first, and then man and woman. The second account is, that man was created first; then the lower animals, and last of all, woman. And here I may remark, that there are several different names given to the Deity in Genesis. These and other marks, show that Genesis is a compilation from several ancient and contradictory records, and is not a uniform book proceeding from one author.

The Doctor said that the curse pronounced on the serpent received collateral proof in the universal abhorrence with which that animal is regarded. I do not know that that horror is universal. It is not true that there is special enmity felt by children rightly brought up towards them. At any rate, was it just to curse the whole race of serpents through all time because six thousand years ago one serpent did wrong?

I will read the passage:

“And the Lord God said unto the serpent: Because thou hast done this, thou art cursed above all cattle.”

Is the serpent cursed above all cattle?

“And above every beast of the field. Upon thy belly shalt thou go.”

The serpent is not the only animal that goes on its belly.

“And dust shalt thou eat all the days of thy life.”

Now the serpent will not eat dust at all.

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.”

Are all women from one end of the globe to the other thus to be cursed, because one woman did wrong? Is every woman to be a subject, and every husband a lord, because of the act of Eve?

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee—saying thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.”

Is this so? Do all men eat in sorrow? Cannot a man, if he act wisely, eat the fruits of his labour in peace and joy?

“Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: For dust thou art, and unto dust shalt thou return.”

Science tells us that thorns and thistles existed countless ages before the date assigned to this curse; and is it true that all men eat their bread in the sweat of their face? Do not some gain it more easily than others, and some even without working at all? And is this not abhorrent to our feelings to attribute to God this curse of death upon all men, because one did wrong? If the God of the Bible is shown to be guilty of such an abuse of power, it is time for another revelation and another faith.

I will now briefly recur to the subject of the Deluge:

We are told that on account of the wickedness of men, God resolved to destroy them all, both little and big, and all the cattle, except one family and pairs and sevens of the lower animals. The ark in which these were to be saved was to be about a hundred and fifty yards long, twenty-five yards wide,

fifteen yards high, divided into three stories; and it was to hold eight persons and about five hundred thousand of the lower animals. There was but one door, and one window, and that was shut.—[Cries of time up. Mr. Barker took his seat, the audience maintaining silence.]

DR. BERG: If I did injustice to my opponent in mentioning the difference between us, I am sorry for it. I am glad to find that he loves the institutions of this country. I am glad to hear that he has no intention to introduce the obnoxious topic to which I alluded. I wished to forestal such an intention, as I had heard of it from various quarters.

My opponent said that the strong language used by him in his little book was the result of his prejudice against infidels.

MR. BARKER: I stated that I had received a strictly religious training from my parents, and that therefore I could not regard infidels impartially. I did not know facts enough to justify these conclusions.

DR. BERG: I am willing to take the word of my opponent—either now or then, if he will tell me which to take. His statements conflict. In his book he speaks of having a considerable acquaintance with infidels. If he speaks the truth now, he was in error then. If he spoke it then, he is much mistaken now. (Loud laughter and applause.)

My opponent declines telling me the name of his God, and furnishing answers to other questions until the eight evenings for which I am engaged to him for this discussion shall have expired. If he will not tell us in advance, we shall probably not hear it at all. It is not likely that after this debate I will wish to trouble an audience with a controversy with Mr. Barker, for, from present indications, there will be very little left of him by that time. (Vociferous applause.) There is one subject I wish to introduce, which may be grateful to this audience, because it will give diversity to the train of thought now uppermost. Mr. Barker said he had seen infidels die calmly and composedly; because for them eternity

had no fears, and that he had seen Christians die full of horror, because they had been taught to regard God as malignant. No such thing. The Christian's God is a God of love, a reconciled Father, ready to forgive his children, and afford them an abundant entrance into glory. Only out of Christ is He a consuming fire. But he is all mercy to those who rejoice in the Mediator.

I will now show you, out of my opponent's own mouth, how dark infidelity is. He has told us that there is no remission of sin, that no man who has sinned can expect to be forgiven; that there is no escape in this world or the next. For infidels there is no Saviour, but they must live, always looking forward to fearful retribution. He has seen infidels die happily. His experience is altogether different from that of all others. I never saw one of these bold blasphemers die, and I hope I never may. The records of such scenes are so full of horror that they overwhelm with dread. I will give you one or two instances, to which I ask your solemn attention.

I have seen many Christians die, but I have never seen one die in horror. They all testified to the consolations of the Bible. There are some men in our city who extol Thomas Paine. They want a new revelation, and Thomas Paine has given his followers a bible. They cherish it now. But hear the manner of his death. I quote from an eye-witness.

During the latter part of his life, though his conversation was equivocal, his conduct was more so; *he would not be left alone night or day*: he not only required to have some person with him, but he must see that he or she was there, and would not allow his curtain to be closed at any time; *and if, as it would sometimes unavoidably happen, he was left alone, he would scream and halloo until some person came to him.* When relief from pain would permit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded on his breast, although he never slept without the influence of an anodyne.

"There was something remarkable in his conduct about this period (which comprises the fortnight immediately pre-

ceding his death,) particularly when we reflect that Thomas Paine was author of the 'Age of Reason.' He would call out, during his paroxysms of distress, without intermission, 'O Lord, help me!—God, help me!—Jesus Christ, help me!—O Lord, help me!' &c.; repeating the same expressions without the least variation, *in a tone of voice that would alarm the house.* These exclamations induced me to think that he had abandoned his former opinions; and I was more inclined to this opinion, when I understood from his nurse (who was a very serious, and I believe a pious woman,) that he would occasionally inquire, when he saw her engaged with a book, what she was reading; and being answered, and at the same time being asked whether she should read aloud, he assented, and would appear to give particular attention.

"I took occasion, during the night of the 5th and 6th of June, to test the strength of his opinions respecting revelation. I purposely made him a very late visit: it was a time which seemed to suit my errand: it was midnight: he was in great distress, constantly exclaiming in the words above mentioned; when, after considerable preface, I addressed him in the following manner, the nurse being present:—

"Mr. Paine, your opinions, by a large portion of the community, have been treated with deference; you have never been in the habit of mixing in your conversation words of coarse meaning; you have never indulged in the practice of profane swearing; you must be sensible that we are acquainted with your religious opinions, as they are given to the world; what must we think of your *present* conduct? Why do you call upon *Jesus Christ* to help you? Do you believe that he can help you? Do you believe in the divinity of Jesus Christ? Come, now, answer me honestly; I want an answer as from the lips of a dying man, for I verily believe that you will not live twenty-four hours.' I paused some time at the end of every question; he did not answer, but ceased to exclaim in the above manner. Again I addressed him: 'Mr. Paine, you have not answered my questions—will you not answer them? Allow me to ask again, do you believe, or—let me qualify the question—do you wish to believe, that Jesus Christ is the Son of God? After a pause of some minutes, he answered, '*I have no wish to BELIEVE on that subject.*' I then left him."

He was also visited by a Quaker who was in the practice of visiting the sick, for the purpose of affording them con-

solation. He said, he never saw a man in so much apparent distress. He sat with his elbow on his knee, and his head leaning on his hand; and beside him stood a vessel, to catch the blood that was oozing from him in five different streams, like spider's-webs—one from the corner of his mouth, one from each eye, and one from each nostril! This Friend endeavoured to get him into conversation, but was only answered by horrible looks and dreadful groans. He was also visited by a preacher of the Methodist order. His object was, if possible, to get from him the truth in his dying hour, in relation to his future prospects with eternity. But all he could get from him, in answer to his questions, was awful groans, which seemed to unnerve the whole system. This man was with him until he drew his last breath, and his immortal spirit had fled.—*Neale's Closing Scene.*

In another part of this volume, I find a record of the death of Francis Newport.

Francis Newport, who died in the year 1692, was favoured with both a religious and liberal education. After spending five years in the university, he was entered in one of the Inns of Court. Here he fell into the hands of infidels, lost his religious impressions, forsook the paths of virtue, became an avowed infidel, and associated himself with a club of educated but abandoned wretches, who met regularly to encourage and confirm each other in wickedness.

He continued thus for several years, till habits of dissipation and vice brought on an illness, during which his former religious impressions revived with invincible force. The horror of his mind was inexpressible; the sweat poured from his system; and in nine days he was reduced, principally through mental anguish, from a robust state of health to perfect weakness. His expressions and language, all the while, were the most dreadful that imagination can conceive.

Writing to his companions, he said, "Who, alas! can write his own tragedy without tears, or copy out the seal of his own damnation without horror? That there is a God I know, because I continually feel the effects of his wrath; that there is a *hell* I am equally certain, having received an earnest of my inheritance there already in my breast."

His friends, who had only heard he was distracted, hearing him deliver himself in such terms, were amazed, and began to inquire of those around, what made him talk at such

a rate? He, hearing them whispering together, and imagining the cause, called them all to him, and said, "You imagine me melancholy or distracted; I wish I were either, but it is part of my judgment that I am not. No; my apprehension of persons and things is rather more quick and vigorous than it was when I was in perfect health; and it is my curse, because thereby I am more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See how then I have despised my Maker, and denied my Redeemer; I have joined myself to the atheists and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my security was the greatest and the checks of my conscience were the least. How idle is it to bid the fire not burn when fuel is administered, and to command the seas to be smooth in the midst of a storm! Such is my case; and what are the comforts of my friends? But I am spent,—I can complain no more. Would to God that the cause of my complaining would cease. The cause of my complaining! this renews my grief, and summons up the little strength I have left to complain again, like an expiring blaze before it is extinguished. It is just so with me; but whither am I going?"

As he said this he fainted away, and lay in a swoon for a considerable time; but by the help of some spirits, he was brought to himself again.

"My business," says the writer, "calling me away for a day or two, I came again on Thursday morning pretty early. When I came in I inquired of his friends how he spent his time. They told me he had had little company; and his expressions were much shorter; but what he did speak seemed to have more horror and despair than before. I went to his bedside, and asked him how he did. He replied, 'Damned and lost forever.' I told him the purposes of God were hidden; perhaps he was punished in this life to fit him for a better. He answered, 'They are not hidden to me, but discovered; and my greatest torment, my punishment here, is for an example to others. O that there was no God, or that this God could cease to be, for I am sure he will have no mercy upon me!'"

"'Alas!' said I, 'there is no contending with our Creator, and therefore avoid such words as may provoke him more.'

“‘True,’ replied he, ‘there is no contending; I wish there was a possibility of getting above God—that would be a heaven to me.’

“I entreated him not to give way to such blasphemous thoughts, for—. Here he interrupted me. ‘Read we not in the Revelation of them that blasphemed God because of their pains? I am one of their number. O how do I envy the happiness of Cain and Judas!’

“‘But,’ replied I, ‘you are yet alive, and do not feel the torments of those that are in hell.’

“He answered, ‘This is either true or false; if it be true, how heavy will those torments be, of which I do not yet feel the uttermost? But I know it is false, and that I endure more than the spirits of the damned; for I have the same tortures upon my spirit that they have, beside those I endure in my body. I believe at the day of judgment the torments of my mind and body will both together be more intense; but, as I now am, no spirit in hell endures what I do. How gladly would I change my condition for hell! How earnestly would I entreat my angry Judge to send me thither, were I not afraid that out of vengeance he would deny me!’ Here he closed his eyes a little, and began to talk very wildly, every now and then groaning and gnashing his teeth; but soon after, opening his eyes he grew sensible again, and felt his own pulse, saying, ‘How lazily my minutes go on! When will be the last breath, the last pulse, that shall beat my spirit out of this decayed mansion, into the desired regions of death and hell? O, I find it is just now at hand! And what shall I say now? Am not I afraid to die? Ah! the forlorn hopes of him that has not God to go to! Nothing to fly to for peace and comfort!’ Here his speech failed him; we all, believing him to be dying, went to prayer, which threw him into an agony; in which, though he could not speak, he turned away his face, and made what noise he could to hinder himself from hearing. Perceiving this we gave over.

“As soon as he could speak, (which was not till after some time,) he said, ‘Tigers and monsters, are ye also become devils to torment me, and give me a prospect of heaven, to make my hell more intolerable?’

“‘Alas! sir,’ said I, ‘it is our desire of your happiness that casts us down at the throne of grace; if God denies assistance, who else can give it? If he will not have mercy, whither must we go for it?’

“He replied, ‘O! that is the dart that wounds me! God is become my enemy, and there is none so strong as to deliver me out of his hand. He consigns me over to eternal vengeance, and there is none able to redeem me! Were there such another God as he, who would patronise my cause; or were I above God, or independent of him; could I act or dispose of myself as I pleased; then would my horrors cease, and the expectations and designs of my formidable enemies be frustrated. But O! this cannot be for I —,’

“His voice failed again, and he began to struggle and gasp for breath; which, having recovered, with a groan dreadful and horrid as if it had been more than human, he cried out, ‘*O! the insufferable pangs of hell and damnation!*’ and then expired.

Now, here are passages which accord with the facts of universal experience. Infidels are hardened when in prosperity, but when they are near death the latent fire of conscience is aroused, and spite of their pride, they call on Christ for mercy.

My opponent says that the family institution, which he loves, is of Divine authority. I respectfully ask him how God has revealed it to him. He begins now to see that some other foundation than human authority is necessary. Now, if the God of the Bible has established the family institution, the authority is there. We find that Adam and Noah had but one wife; that the moral government of God is throughout consistent, and that God never yet revealed that polygamy was right. It is inconsistent with every moral statute. I will add, that God sometimes permits men to be convinced of the evil of certain institutions for the purposes of moral discipline. My opponent insists that it is my duty to answer what he says of the case in 2 Sam. xxi. The Gibeonites said to David that they would have neither silver nor gold, neither for them should any man in Israel be killed.

[Here the Dr. read the passage, for which, see previous report.]

But they demanded that seven men of the sons of Saul should be delivered to them. This was done,

and they were hanged. The reason of this punishment was that the children of Israel had sworn to protect the Gibeonites, who notwithstanding this oath, were slain by Saul.

This only shows that God punishes murder. When murder has been committed, God holds the land responsible for the innocent blood shed.

It appears that Saul had not only violated the pledge of the princes of Israel, but had massacred a defenceless tribe.

The blood of the Gibeonites cried to Heaven for vengeance. The punishment was retribution, not cruelty; and if there is one word infidels would blot out of the Bible, it is retribution. But the children of Saul were hanged for his sin, and my opponent asks me—will God punish children for the offences of their parents? Yes; for he has said so; and mortal man cannot define all his ways. He is sovereign and holy, and can do with us as he sees fit. On the same principle, we find that if a man will degrade himself by drunkenness, his children must pay the penalty; if he has contracted disease by licentiousness, his offspring must pay the penalty. These are enigmas we cannot solve, but the facts are analogous. We cannot make everything even in this world square with my opponent's ideas of right, and yet he imagines that we must explain all the transactions of God's moral government.

And here let me bring to your attention a beautiful illustration of infidel pity. It is in the shape of an anonymous letter. The friends of Mr. Barker, not content with the atrocities they find in the Bible, find some in modern times to excite their compassion. I do not like anonymous letters, but I have no other than good feeling towards its author. It would have been, perhaps, more manly to put his name to his production, but I will do it the honour to read it:

“Tuesday.

“REV. SIR:—Returning home from the discussion last evening, and reflecting upon the dreadful exhibition of the acts of the children of Israel, as ordered or sanctioned by the Almighty, my mind was turned to a modern instance which

might furnish a parallel to some of those atrocities. Allow me the liberty of stating the facts.

"A few months ago only, three or four men went into the humble lodgings of a poor man, depressed to the earth with anxious days and sleepless nights, and in spite of his piteous remonstrances, tied his hands behind his back, led him into the back yard, and passing a rope round his neck, deliberately strangled him to death. Strange to add, there were some hundreds of spectators present, not one of whom ventured to interfere; and to crown all, a minister of the gospel stood up and made a prayer!

"The unfortunate victim of violence left a widow and an orphan boy to bewail their loss. The ringleader in this atrocious deed was Sheriff Allen, (movement in audience,) who pretended that he acted by warrant of the Governor; the name of the murdered man was Arthur Spring." (Explosion of laughter, shouts and applause.)

Here is a pretty sample of manufactured infidel pity! "The murdered man was Arthur Spring!" Poor Spring! Innocent creature that he was! his hands bound behind him, the rope around his neck, he is the object of sympathetic regard. I pity him too, but will you blot out retribution? Should pity be exhausted on the infamous murderer, and not a single emotion be given to the poor women whom his ruthless hand had sent to their long account, whose throats he had, at the solemn hour of midnight, cut from ear to ear? Away with such pity, which demands impunity for crime. We owe no pity to those whose lives are forfeited to the violated laws of God and man. But my opponent tells us that he needs no divine revelation because man has a law within himself,—has an inner light to guide him. But suppose this light turns out to be darkness, what then? (Loud applause and laughter.) Suppose men put that light out, there is no more light in the world, no law, and where there is no law there is no transgression. A man may destroy his conscience, and what then? The pirate has this light too, within himself. His conscience tells him there is no harm in murdering to get money. If my opponent is satisfied with a light so flickering, I wish him joy of it.

My opponent has much to say of the revelations of nature. But if these will account for the introduction of death into the world, I will thank him to show it. The Bible is the only revelation that teaches anything about this, and many similar subjects which, without it, are enigmas.

My opponent brings up again to-night a number of objections which I thought I had answered. If he continues this course, it is evident there can be no end to the discussion. I do not like what he says, nor he what I say, and the better way, after stating what we think, is to leave the decision to the intelligence of the audience. He speaks again of God's having rested, and says that to speak of God as if he had a body, conveys a false impression. Has he not read the beautiful words of Isaiah?

"Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Is. xl. 28. (General applause.)

Does not my opponent himself stand here a living witness that the passages on which he comments are not to be understood literally?

He spoke again of Ahab and the lying spirits. I have shown you—(Here the time expired. Long and general applause.)

FOURTH EVENING—*Friday, January 13th.*

[At six o'clock, an immense crowd had gathered at the doors of Concert Hall. When the doors were opened, it flowed in. The seats were filled in a few minutes. Several conversations between individuals of different opinions attracted the attention of those who sat near. One of them grew very animated. Cries of *louder! Get on the platform! &c.* One of Mayor Gilpin's police stilled the rising disorder.]

Quarter past seven.

Moderator Illman—According to the arrangement, Mr. Barker will now commence.

MR. BARKER. (Profound silence.) As my opponent appears to have the impression that I have not observed the

true order of this debate, I wish to remark that the question is twofold:

1. Is the Bible of divine origin? 2. Are its contents, when received as of divine authority, salutary or injurious? With respect to the first, those who maintain the affirmative, appeal first to internal, second to external evidence.

If my opponent had opened the debate, he would have stated the nature of the internal evidence, and presented you with specimens of it. It fell to my lot, however, to open. He did not lead, but I led. It was my duty to inquire whether there was anything in the contents or style of the Bible which showed it to be of human production. I did so, and found much that was erroneous, or blasphemous; many contradictory representations of God, much bad morality, many evil examples presented as good ones; and many other matters already referred to. Under each head, I presented specimens. I have not deviated one hair's breadth from this line of inquiry, except to notice the objections of Dr. Berg. I am bound to pursue the same course to-night, when I expect to close the first part of this debate. On Monday night, I expect to take up the external evidences; my opponent will probably give his views on the same subject, and it will be my duty to follow with such remarks as his may require.

At the close of my last speech, I was on the subject of the Bible account of the Deluge, and of the Ark commanded to be made to save the remnant of mankind. This structure is said to have been about 150 yards long, 25 wide, and 15 deep; and divided into three stories. According to the best calculations, there were 56,200 cubic yards inside. In this space were to be placed—

1. Noah and his family—eight persons in all—with all the food necessary for their support for one year;

2. Seven pairs of every species of fowl and clean beast, and two of all unclean beasts;

3. Enough food for all these birds, beasts, and creeping things, for one year and a half.

Imagine, if you can, that there were only eight persons to feed, water, and tend half a million of animals, to keep all clean, and well ventilated, and that, for this last purpose, there was in the Ark but one window, a half yard square, which, if I read the text aright, was kept closed! Then, again, consider that this vast number of living creatures were collected from widely different climates, temperate, tropical, and arctic, and that their natural food was to be found only

in the places where they lived. It must have taken time for Noah to travel and collect them from districts perhaps twelve thousand miles apart, and to gather together the proper food, and stow it away. As many of the animals were carnivorous, he must have had to provide a great number of others for their sustenance. Are there not strong marks of improbability in all this? Are not these facts as recorded not only improbable but impossible? Could half a million of birds, beasts, and creeping things, with their food, have been crowded into the space assigned to the Ark? Suppose each pair of animals, and its food, could have been accommodated in one cubic yard, the Ark would have been ten times too small. But a pair, or seven pairs of certain animals, with their food—elephants for example—would have occupied half the Ark. In the dimensions given, it was not possible to find room for one fiftieth part of all species of animals and their food. The science of zoology has already discovered more than 100,000 different species. Imagine, I repeat, half a million of animals, including lions, tigers, elephants, and cattle, shut up in the Ark, and only eight persons to take care of and feed them, keep the Ark sweet and clean, and ventilate it through a window generally kept shut!!! Even the Christian geologists give up the common story as improbable. Professor Hitchcock says:

[Here Mr. Barker read from Professor Hitchcock's "Geology of Religion," a passage alleging the same difficulties above urged, and the additional one, that a flood of the height named would have taken eight times more water than there is now on the surface of the earth. The reporter has not been able to procure the book.]

Dr. J. Pye Smith, an eminent English geologist, and, in this country, Dr. Harris, Professor St. John, and numbers of others, concur in rejecting the common account, as not only improbable but impossible. It must have required strong arguments to persuade them to risk their reputation for orthodoxy and adopt our view.

I will now notice a few more discrepancies in the Old Testament, and then pass to the New. I said, last night, that Genesis bears all the marks of a compilation, that its materials are discordant, and it gives several different names to the Supreme Being. What does it say of Abraham? It tells us that he was "a hundred years old when his son Isaac was born unto him." (Genesis, xxi. 5.) That both he "and Sarah were old and well stricken in years, and it ceased to be

with Sarah after the manner of women," (Genesis, xviii. 2;) and Isaac's birth is represented as a sort of promised miracle. Paul attributes it to Abraham's faith. He says of him in Romans, fourth chapter:

"Who against hope believed, that he might become the father of many nations, according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded that what He had promised, He was able also to perform."

And the same apostle tells us of Abraham in his epistle to the Hebrews:

"Therefore sprang there even of one, *and him as good as dead*, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable." Hebrews, xi. 12.

However, we find that Abraham and Sarah lived many years after. Sarah lived long enough to see Isaac grow to be some forty or fifty years of age; she was 127 years old when she died. Abraham survived her. Now, it was hardly to be expected that a man who, nearly half a century before, is said to have been "good as dead," and whose having a son at that time is mentioned as miraculous, should marry again. Yet we read in Genesis xxv., the following:

"Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jockshan, and Medan, and Midian, and Ishbak, and Shuah."

Here is a numerous family for a man fifty years after he was "good as dead," and yet no mention is made of a miracle!

And again, we are told that Lot was a righteous man. Notwithstanding this endorsement of his character, we find, that when the men of Sodom compassed his house round, and demanded, for the basest of purposes, the two strangers that tarried with him, Lot went forth among them, told them that he had two virgin daughters, and offered to surrender these instead of the strangers! The story is inconceivable. I will not say that no *righteous* man would do this; but I will say that no *unrighteous* man, with any remains of his original nature in his heart, would volunteer to surrender his young daughters to a fate more horribly revolting than burying alive or sacrificing her as a burnt offering.

There are other statements in Genesis which physiology forbids us to accept as true. One of them is the account, in the nineteenth chapter, of the parentage of Moab and Ben-Ammi.

I will now give you a few specimens of contradictory statements in the New Testament.—Matthew xxvii. 44, says:

“The thieves, also, which were crucified with him, cast the same in his teeth.”

But we find in Luke that only *one* of the thieves did so.

“And one of the malefactors which were hanged, railed on him, saying, if thou be Christ, save thyself and us. But the other answering, rebuked, saying,” &c.—Luke xxiii. 30.

We find an equally glaring contradiction in the case of Judas. Matthew says:

“Then Judas, which had betrayed him when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed: and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter’s field, to bury strangers in. Wherefore, that field was called the field of Blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet.”

Now, mark you, there is no such passage or any similar one in Jeremiah, but there is one something like it in Zachariah, but it is no prophecy, saying,

“And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter’s field as the Lord appointed me.”—Matthew xxvii. 3–10.

Here we find that Judas took the pieces of silver to the chief priests and elders, that he cast them down and went and hanged himself, and that the chief priests bought with the money the potter’s field. But a very different story is told in the first chapter of Acts. I will read the passage:

“Men and brethren, this scripture must needs have been fulfilled which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us and had ob-

tained part of this ministry. Now *this man purchased a field* with the reward of iniquity; and falling headlong, he *burst asunder in the midst*, and *all his bowels gushed out*. And it was known unto all the dwellers at Jerusalem: inso-much as that field is called in their proper tongue, *Aceldama*, that is to say the field of blood.—Acts 1. 16, 19.

Now, here are palpable contradictions: one says, the chief priests purchased the field, the other that Judas purchased it; one says that he invested the money in a purchase of land, and the other that he cast it down in the temple; one says that “the field of blood” received its name for one reason, and the other assigns a reason wholly different; one says that he hanged himself, and the other that *Jesus burst asunder*, and that all his bowels gushed out. (Explosion of laughter, and cries at this slip of the tongue.)

DR. BERG. *Judas.*

MR. BARKER, (pleasantly.) It is always well when an advocate of a cause makes a blunder, that he should make so *big* a one as not to mislead any body.

The few instances I have given will suffice to show an imperfectness in the Bible narrative which is wholly incompatible with the idea of its divine origin.

The Doctor appears to have misunderstood what I said about death-bed scenes. I said that I had seen Infidels die calm, and Christians die full of horror. A case of this latter kind he may find reported in my works: an excellent lady, upon whose last moments I waited, died in agonizing fear of the future. Some diseases affect the mind more than others, as *delirium tremens*, in which the sufferer imagines himself pursued by demons which seek to drag him into a fiery gulf. But, certainly, the ordinary Christian doctrines, held by the orthodox in regard to the character of God, the devil, and a hell of fire and brimstone, cannot but tend to awaken fears in delicate organizations. Dr. Berg thinks that all have sinned, and that if my doctrine of no remission of the penalty of sin is true, Infidels must always be looking forward to a fearful retribution in the world to come. The inference is not well drawn, for there may be such a thing as suffering the penalty in the present life. If a man will continue to sin, he will suffer; but if he cease to sin and amend his ways so as to bring them to conform with the laws of his existence, he will be happy.

My opponent has read to you dreadful accounts of the last moments of Paine, and Newport. But are they true? We

have no proof of it. Religious partisans do not always speak the truth. Every reformer has been abused by the clergy. The priests of his day, called Christ a blasphemer, a wine-bibber, a child of the devil. Nor will the Doctor believe the many stories told by the Catholic authors against Luther. Has he good proof of these charges against Paine? They sounded to me like slanders. Men do not often make formal speeches to dying men, though they may write them. The author of the account is evidently full of prejudice. For my part, I never take the statement of a zealous protestant against a catholic, or of a zealous catholic against a protestant. I am no partisan of Thomas Paine, but I have read his works, and convinced myself that what Bishop Watson and Simpson say of them are gross misrepresentations, and often the veriest falsehoods. If we could get the true story of Paine's life and death, we should doubtless find they have been more foully misrepresented than his writings. It is well known that there are persons who earn their living by writing stories about the death-bed scenes of infidels and similar subjects. There are large establishments who even keep such persons under salary. So far as I have been able to read the character of Paine, he was a lover of truth and virtue. He attacked old errors with the determination and power of a true reformer. It were folly to pretend that any human being is free from imperfection; but I would be false to my own convictions, did I not declare that I consider Thomas Paine one of the greatest benefactors of our race. (Time up. Applause and hisses.)

DR. BERG.—(Two rounds of enthusiastic applause.)—It is sometimes well, when the smoke of the battle has had time to clear away, to look at the results which have been gained, before the contest is renewed, and I propose therefore, before proceeding to the argument based on the internal evidences of the inspiration of the Scriptures to sum up a few points which have already been established. And first, let me remark, that the truth of the Bible, its authority as a divine revelation does not rest upon the ability of any human advocate, to explain every thing which may be found in its pages, so that all shall be patent to human reason—for it is based not upon the wisdom of men, but upon the power of God. The mode

pursued by my opponent is unphilosophical. Insulated objections are secondary matters. They may be considered after the overwhelming array of positive evidence has been investigated.

I have shown you that my opponent cannot tell you the name of his God; that he is compelled to quote the very book which he rejects, in order to give authority to any precise knowledge of the Godhead of a Supreme Being. The apostle in Romans, 1st chap., uses the term Godhead, to denote the unity of the Deity in opposition to the polytheism of the heathens. I have shown you that the light of nature is insufficient to reveal many of Jehovah's attributes. Without the light of revelation, the works of nature and of providence present a succession of enigmas which no power of human science or philosophy can unravel. I have shown you, that my opponent, without the aid of this book, cannot even tell you why God has created him? He speaks of the immortality of the soul, but how does he know this glorious attribute of man's nature? Cicero did not know it. Plato did not know it. Socrates did not know it. These sages of heathenism *hoped* that it might be so, and yet Cicero declared, that fondly as he hoped he might live even after his body was entombed, the sight of death and of the grave was enough to fill his heart with shuddering fear of annihilation. Reason may argue, but it cannot dispel the gloom that hangs around the portals of eternity. And then, should it be so, that the soul is immortal, will it be happy or miserable, in that world which stretches far beyond the tomb?

My opponent speaks of heaven, and tells you the heathen had their heaven. True, they spoke of the Elysian fields, but they were a paradise of shades, in which gloomy ghosts flitted, without enjoyment equal to that which this earth can offer. The heathen, I may rejoin, believed, or supposed that there was a hell also. Does my opponent accept this doctrine on the same ground? That sentiment which even they found as a dictate of nature written in their inmost hearts, declaring that retribution in another world,

was part of God's plan of moral government, infidels usually scout.

My opponent has told us that the God whom infidels honour is not a malignant being, and therefore they can die in peace, and he has told us also, that God never forgives sin. He has been at pains to prove to you that infidels have no Saviour! I have shown you how some of the leaders of infidel folly have died—how they raved and trembled in anguish which they themselves declared to be the torments of damnation and despair, even before the spirit had left the body. And now my opponent tells you, God never forgives sin. Without atonement, he does not, and this very fact written in nature and in providence, that transgression is sure to be followed by the infliction of the appropriate penalty, proves, out of my opponent's own mouth, that moral evil must, from the same analogy, be followed by the operation of the same law, and therefore the infidel, on his own ground, is doomed to an eternal hell, because God never forgives sin. Hear this, infidels; remember it, your champion has proved there is a hell—an eternal hell, for God never forgives sin. Blessed be God for the doctrine of salvation through the grace of our Lord Jesus Christ, who has brought life and immortality, out of the dark shades of heathen doubt and the black midnight of infidel darkness into the glorious light of the Sun of Righteousness! (Applause.)

My opponent quoted part of a hymn, and I am sorry to say, grossly perverted it to suit his own purposes. I will read the entire hymn, you will find it in the Methodist Hymn Book, old edition, Hymn 201.

“Father, how wide thy glories shine!
How high thy wonders rise!
Known through the earth by thousand signs,
By thousands through the skies:
Those mighty orbs proclaim thy power:
Their motions speak thy skill:
And on the wings of every hour
We read thy patience still.

“Part of thy name divinely stands
On all thy creatures writ;

They show the labour of thy hands,
 Or impress of thy feet!
 But when we view thy strange design
 To save rebellious worms,
 Where vengeance and compassion join
 In their divinest forms:

“*Here* the whole Deity is known,
 Nor dares a creature guess,
 Which of the glories brightest shone,
 The justice or the grace!
 Now the full glories of the Lamb
 Adorn the heavenly plains:
 Bright seraphs learn Immanuel’s name,
 And try their choicest strains.”

“O may I bear some humble part
 In that immortal song!
 Wonder and joy shall tune my heart,
 And love command my tongue.
 To Father, Son, and Holy Ghost,
 Who sweetly all agree
 To save a world of sinners lost
 Eternal glory be.

“*Part* of thy name divinely stands
 On all thy creatures writ,
 They show the labour of thy hands
 Or impress of thy feet!”

True! but *here*—here in God’s blessed book,

“*HERE* the whole Deity is known,
 Nor dares a creature guess,
 Which of the glories brightest shone,
 The justice or the grace!”

Ah! my opponent will find that the good old Methodist Hymns will not sustain his theology now as they once did! (Applause.)

My opponent rejects the doctrine of atonement, and yet he is continually speaking of the law of nature as a guide to the heathen and a sufficient guide to himself. Will he then accept as truth what the heathen believed from natural instinct or reason? If he does, he cannot discard the idea of atonement, for the heathen felt that they needed sacrifices to appease their gods. But he does reject all idea of atonement. He scoffs at it! Then, see, how my op-

ponent stands before you, a living witness of the utter insufficiency of the light of nature as a guide to positive truth. Behold in himself, an argument for the necessity of a divine, superhuman and supernatural revelation, which like the voice of the Son of God, on the sea of Galilee, may say to these conflicting waves of doubt, "Peace, be still!" that in the soul, the tumult of anxiety and dread may be hushed, and there may be a great calm, the peace of God which passeth all understanding, because the heart is stayed on Jesus Christ, the Lamb of God, who taketh away the sins of the world!

Thus, I have shown you, from my opponent's own argument, the truth of the Bible declaration, that the despisers of this book are without God and without hope in the world. He may tell us, if he will, that he has seen infidels die in calm contentment, and this may be so, but what is that calmness, but the stupor of a soul, whose vitality is destroyed—the torpor of a conscience seared with a hot iron—the quiet of strong delusion which God has sent as the penalty of the perverse rejection of truth and the love of falsehood, that in this delusion *they* may perish, who have pleasure in unrighteousness! The scornful manner in which he speaks of justification by faith does not surprise me. The cross of Christ is to the Jew a stumbling-block, and to the Greek, foolishness, but surely he knows, that the faith by which we profess to be justified is one, which the Scriptures always represent as associated with good works. True faith and holiness are inseparable. But this is not the time for the discussion of this doctrine; neither is the charge of my opponent that the tendency of the Christian plan of salvation is to licentiousness worthy of serious refutation, before a Christian community. How dare my opponent bring such an accusation, when every society of professing Christians who deserve the name, teach with united voice, that faith without works is dead!! (Applause.)

In accordance with the plan of the argument, which I offered in the opening of this discussion, I should

be naturally led to speak of the *external* evidences of the inspiration of the Sacred Scriptures; but as the internal evidences are named first in the order agreed upon by preliminary arrangement, I shall proceed to offer the proof which this department of the subject offers, in rich profusion.

I may be permitted to remark, in relation to the usual mode of argumentation pursued by those who reject the Scriptures, that a far more logical, and, so far as testimony is concerned, a far more rational and satisfactory course would be, to refute positive evidence, than to be continually occupying the negative. My opponent would find in this enterprise something worthy of the ability with which he deems himself endowed.

In courts of justice, positive testimony from competent witnesses, when substantiated by a chain of circumstantial evidence, corroborating the details of any transaction, is always regarded as proof, in the face of any amount of negative testimony which an opposite party may produce. The opponents of the divine authority of the Scriptures are continually assuming the absurd position, that insulated objections to a particular fact or facts, although repeatedly met, are sufficient to set aside the very strongest unanswered evidence. This argues a foregone conclusion on their part, to condemn the Bible, at all events. Men might as rationally deny that the sun is set in the heavens to give light and heat to the inhabitants of this globe, because the telescope can descry spots on its surface, as assert that the Bible does not present credentials of its divine origin, because some portions of it seem enveloped in obscurity. This fact is no evidence that the Scriptures are a fraud. On the contrary, I regard it as corroborative proof that the Bible is from God. In the communications of the infinite to the finite mind, some things may reasonably be anticipated, that shall appear mysterious. There are mysteries in nature; and yet the phenomena are none the less true, because they are unexplained. If I ask my opponent *how the grass grows*,

he cannot tell me; but he will not, therefore, deny either its existence or its growth. In relation to objects cognizable by our senses, or to things which depend upon the procedure of man in given circumstances, we can often reason with certainty; but we cannot do this when the question concerns the conduct or administration of God, because, in the latter case, we lack the experience which we have in the former. We have experience of man, but we have not the same experience of God. On this ground, some are disposed to attach less weight to the internal evidences of the divine authority of the Scriptures, than to the external; and yet the fact is undeniable, that to the mass of Christian people, the internal evidences of the inspiration of the Bible constitute the foundation upon which their faith has always rested.

All records, books, or documents—no matter *when* or *where* they were written, or printed, or *who* their authors may be—furnish, within themselves, evidence more or less clear, of certain facts. This we call internal evidence, in opposition to the collateral, or corroborative testimony, which constitutes external evidence. Now, the internal evidence of the truth of the Bible requires a careful study of its contents; and in order to appreciate the force of this testimony, a teachable, or at least an impartial state of mind is indispensable. Unhappily for the opponents of the Scriptures, they approach the consideration of this subject in a spirit of prejudice and hostility; and in their experience, they furnish sad proof of the truth of the declaration of Holy Writ, that such persons wrest, or pervert the Scriptures to their own destruction. They enter upon the examination of this book, not with an humble desire to know the truth, but, with a foregone determination to cavil at its doctrines, its laws, and its institutions; and thus they actually quench the light which beams from the candle of the Lord, or rather, veil their eyes, so that they are blind to all perception of the truth.

In presenting this part of the subject, we are in the

position of one who is endeavouring to explain the nature and effects of light to a man who is blind, and who denies the existence of sun, moon, and stars, because he cannot see them. What are we to do in such a case? Our experience all goes for nothing, because it differs from his own. He cannot see these things, therefore he very absurdly argues, *we* cannot see them. He will stand, winking and blinking at the heavens, but he cannot see, and therefore he will not believe. This perverse substitution of sight for faith is fatal to every attempt which an infidel makes to appreciate the Gospel. To talk of internal evidence to him, is like descanting upon the melody of music to a man who is deaf. His unbelief robs the soul of its spiritual senses.

What avails it, that you bring in the testimony of thousands, or of millions, in past ages, or of millions at the present day; or summon your witnesses from all quarters of the globe, his answer is still the same; and he argues to the end of the chapter, "My experience differs from yours, and differs from theirs, and I can discover nothing of the effects of which you speak, therefore I deny their existence, except in your own imagination." Here we have, again, his miserable negative subterfuge, as an offset and an answer to all the positive proof we can bring.

It matters not that we speak of the sublime sanctity of the doctrines and the precepts of the Gospel, or of its adaptation to the human constitution; its moral fitness and beauty have no charms for him; its astonishing power to penetrate and search the heart, and affect the conscience; the practical holiness to which it leads; its power to soothe and comfort in the depths of sorrow; the peace, and joy, and love in the Holy Ghost, which it diffuses—all these are foreign to his experience. And, though constituting, to the Christian mind, the very brightest links in the golden chain that binds this book to the throne of God, the infidel has no appreciation of them. To him, therefore, they are no evidence at all; but, rather, the fond dreams of an amiable, though still foolish fana-

ticism. Here again the infidel's experience substantiates the truth of the Scriptures. "The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned, and therefore they are foolishness to him." Thus the faith of the Christian, and the unbelief of the infidel, both confirm the truth of the Scriptures. There are, however, certain indelible marks of divine origin stamped upon the pages of this book, which ought to convince every rational mind that God is its author.

Its revelation of the being and attributes of God commends it to enlightened reason. And here we find deists continually borrowing from the Bible the name and attributes of the Supreme Being, whose existence they acknowledge. Why do they believe in *one* God, and not in many? Why do they prefer the deism of modern times to the polytheism of former ages? How do they know there is only *ONE* God? They may learn his power and wisdom from the works of nature, I admit; but how have they discovered that he is a God of mercy, of truth, of justice, or that he is eternal, omnipotent, and immutable? The light of nature is not sufficient to establish these attributes. If I look out into the world, I see sickness, pain, sorrow, poverty, misery, death. I see streams of sorrow and anguish flowing on every side, and mingling their bitter waters with every fountain of pleasure and enjoyment. Tell us, infidel, how do you reconcile this fact with *your* ideas of divine mercy? I see one man oppressing his neighbour, growing rich upon the spoils wrung from the hard hand of honest poverty; I see the wicked spreading himself in great power, like a green bay tree, whilst the good man is often compelled to languish in temporal distress; pining sometimes in a dungeon, dying sometimes in disgrace; yet you tell me, infidel, God is just—then answer, how can these things be? This book makes all this plain; but if you reject it, the most common moral phenomena are enigmas, which neither you, nor all the soothsayers, and astrologers, and magicians of infideldom can expound.

Let us have your explanation, if your wisdom can furnish any. Do you tell us, that the knowledge of these attributes of God was a simple discovery of human reason? Then, perhaps, you will oblige us by informing our ignorance on another point. How was it, that the Jews were favoured with this knowledge, whilst other nations, far in advance of the Israelites in every department of human learning, were utterly ignorant of these important truths? These are inquiries which are altogether worthy of my opponent's philosophy and science. He will gain some credit, if he can solve these problems to the satisfaction of an admiring public! He has an opportunity of making an impression upon the rock of truth, which his former coadjutors have in vain hammered with their little mallets, in their puny efforts to subvert the foundations of Christian faith. This will be something better than seizing a geological fossil, and assailing believers in the truths of the Bible, as though he could rout them with this weapon as easily as Samson slew the Philistines with the jaw-bone of an ass! (Time up. Dr. Berg took his seat amid long-continued and hearty applause.)

MR. BARKER.—(Applause and a few sounds of h'sh.) I once more request my friends not to give any outward signs of approbation, or the contrary. Thus far this debate has proceeded with a considerable degree of order, and I trust that order and peace will reign to its close.

Dr. Berg thinks that I have not misquoted a Methodist hymn, but made an unwarrantable use of one. I accompanied my quotation with a statement expressly designed to guard against any such construction as he has placed on it. I quoted it with reference to the verse quoted from Romans, to show that the word "Godhead" is equivalent to the word "Deity," and embraces all the Divine attributes; and that it is not used, as the Doctor says, merely to denote his unity as distinguished from Polytheism. It is not the hymn, but Paul, that thinks all the attributes of God can be learned from nature.

The Doctor says that my course is unphilosophical, and that I continue to deal in negations of secondary matters, without regarding the overwhelming array of positive evi-

dence he has produced to prove the divine origin of the Bible. I am not aware of any such overwhelming array; I have not seen it. It is impossible that any evidence can be furnished of the divine character of a book which contradicts itself.

He says I cannot give him the name of the God I worship, without borrowing from the Bible. Now, it is admitted that in the book of Job, one of the oldest, and generally admitted to be the work of a Pagan deist, are to be found the best and noblest views of the character of God. (*Explosion of laughter, hisses, and contemptuous shouts.*) My opponent asks why the Jews had higher and better views of the Deity than the Pagans around them? Let him first prove the fact. Let him make a fair showing that the Jews did not borrow many of their ideas from the Pagans around them. The word "God" is not Hebrew, but plain Saxon. There are many different names used in the Old Testament, each derived apparently from a different source. The word usually translated "God" is rather plural than singular, and may mean *many* gods as well as one. And if the character of God cannot be learned from nature, then the Scriptures are false, for they say that it can. He asks *how* we can know his glorious attributes of mercy, truth, justice and omnipresence, except from the Bible? Why the Bible itself answers how. It says that the heavens declare his glory. (*Explosion of shouts, contemptuous laughter, hisses, groans, and cries of oh! oh!*)

DR. BERG.—Allow me, my friends, to request you to permit the discussion to proceed. Let him say what he pleases, and do not interrupt him unnecessarily.

MR. BARKER.—I hope that those who interrupted me can justify themselves in the eyes of reason. If Dr. Berg says we cannot learn the attributes of God, except from the pages of the Bible, and the Bible contradicts him flatly, am I not to be free to quote it? I was about to offer further proofs of the same kind, but I abstain.

The Doctor says that reason and nature cannot reveal the details of the existence beyond this world. Can he overlook the fact that, on these very points, Christian sects are as much in the dark as Infidels? The Catholic believes in three worlds beyond the grave, the Universalist in one, and though the Swedenborgians believe in two, these differ in nearly every respect from those believed in by the orthodox

evangelicals. The particular views of the sects differ endlessly. One believes that hell is a place of eternal torture with fire and brimstone; another that sinners are only punished by pangs of conscience. One believes in heaven as a place of positive material enjoyment; and another that its happiness is of a mystical and undefinable character. If the Bible tells anything certain on these points, why are such various views entertained?

He says that there is no Saviour outside the Bible. Nothing of the kind. Each man has a saviour within himself. (*Explosion of contemptuous laughter.*) There is a healing and recuperative energy in all nature. Wound a tree once, and the sap will begin the healing process, the fibres will reunite, and the bark grow over the spot. Wound the flesh once, and it will get well. And so on when the soul is wounded by one sin, if the man will sin no more, he will in time recover his moral energy and happiness. But repeat frequently the wounds, and the tree will die, the flesh will be covered with ulcer and gangrene, and the soul will be debased and lost. The Doctor thinks that in this law of endurance of the natural results of our acts, there is no room for forgiveness. No, but the law cries incessantly to the sinner, Give up your transgression, amend your ways and live!

He asks, Will I accept the doctrine of the atonement because the heathen do who accept the guidance of reason? No. It is not a fair inference that I should. Will he accept the Catholic doctrine of purgatory, or the conclusions of every sect professing Christianity? And do not the orthodox differ on ten thousand subjects? The Bible may be unread, misread or misunderstood; and so may Nature. Men may hold to the Bible, and, at the same time, to many errors not taught in it; and so they may do with Nature. Besides, have the heathen ever taken Nature as a guide? Give us a proof that there were not priests who held them in spiritual bondage. Prove to us there were not classes of persons interested to forge superstitions for the masses of the people. If the works of God had been consulted in their teachings, the heathen would have known more of him, for every year is a fresh revelation. (Applause and hisses.)

He asks whether I will deny the light and heat of the sun because there are spots upon its surface? No; but if he says there are no spots, his assertion cannot stand against the

fact. And so of the Bible; the men who wrote it had clear views on many subjects, and imperfect and erroneous ones on many others; if he tells us it is pure, and we find it not so, what then? Shall we believe it was dictated by the Supreme Being when we find it not only full of errors, but containing flat contradictions, gross immoralities and blasphemy. (Violent explosion of hisses, cries of *fair-play, go on, hear both sides, &c., &c.*) He says we approach the study of the Bible with hearts full of prejudice and hostility. Can he read our hearts? Has he no prejudice? And mark you this! if the Bible was of God, would it not overcome our prejudices? Surely, those who do not believe are the ones to be converted. Is the Bible good for nothing but to persuade those who already believe? And mark you this also! most of the unbelievers of the present day were brought up as Christians; all the prejudices of their education, and all their interests are on the side of the Bible. If they desert the common belief, they risk all. They doubt reluctantly, struggle against their new convictions, and yield only when conquered by an irresistible mass of evidence. (Applause.) They become unbelievers in spite of reputation; they risk their pecuniary interests, they are ridiculed, scoffed at, persecuted, sometimes mobbed, and in some countries, in danger of being burnt at the stake. Generally, they are of enlightened, intelligent, and investigating minds, and are forced to their conclusions by unanswerable proofs. (Applause and hisses.)

The Doctor says that we are blind, and that the sun is on his side. That is the matter under discussion. We claim it is on our side. But let both sides be fully spoken, and our firm trust is that the mightiest will prevail. (Applause.) He says that offering to infidels internal evidence of the Divine origin of the Scriptures is like offering light to the blind. Of what use, then, is the Bible? If it can't enlighten infidels, who are the only ones that need it, what is it good for? Is it good only for Christians? Will he give a candle to those who have the sun already? (Slight applause.)

He speaks of the consolations, joys, peace, and raptures of the Christian in communing with God. Is he not aware that these raptures are enjoyed by Pagans also? that they, too, can commune with God? But no Pagan believes in the black and terrible hell of the Bible. They smile when missionaries tell them of a hell of fire and brimstone, and say, "The people in your country may deserve that, but we are

sure we do not." They think it a monstrous idea that a good Father should reserve his children for so frightful a fate. And it is monstrous to say that the God of heaven would do this. The doctrine of predestination, which makes God decree a few to happiness, and the rest to eternal pain and torment, cannot be matched for horror and blasphemy by any notion to be found in the Pagan world. (A storm of hisses and applause.)

The doctrine that that which is wrong here will be righted in the future state is injurious in its tendency. God rights matters here as well as there. Men reap what they sow. There are a few men who are beginning to believe that the despot has not, after all, much the advantage of his victim; that the wronged suffer less than the wronger; and that it is far better to suffer an injury than wilfully to inflict one. (General applause.)

My opponent charges the Deists with borrowing from the Bible. It owes more to them, than they to it. Who forced the clergy to put upon the Old Testament a higher and better meaning? The Deists. Who forced them to insert a little geological truth into their interpretations of Genesis? The Deists. And so it is always; men of science, reasoners and philosophers gather the truths revealed by the works of nature, the priests resist them as long as possible, and when they can no longer do so, they seize the new views, cram them into the Bible, and pretend they were always there. (Mingled laughter, applause, hisses and *h'sh.*) Do we obtain from the Bible our notions of justice, when we find God represented as destroying a nation for an offence committed 450 years before, by its ancestors; when we find seven men hung up before the Lord, for an act committed long before, by their father?

Strange indeed, that prejudice should be strong enough to maintain a position so absurd! But we remember the day when we were equally blind, and can pity those who are under this delusion. (Laughter and hisses.)

We are told that the purity of the doctrines of the Bible proves it to be of divine origin. Then you must first prove they are pure. The only way to do this, is first to ascertain what is pure, and then see if the Bible harmonizes with that. But theologians tell us we cannot know what is pure without the Bible. That is, to prove it true, we must assume it to be true. And so with the narrative. If we say that geological truths impugn the Scripture account of creation, we are told

that we must take that account for granted, because it is of superhuman revelation.

There is much matter in the Bible that cannot be divine. Take some of its ideas on government. They are such as can meet with the full sympathy of none but the worst of mankind. I read from the 13th chapter of Romans:

“Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain. For he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause, pay ye tribute also; for they are God’s ministers, attending continually upon this very thing.”—Romans xiii. 1-6.

Adam Clark says, that this means that a man must obey every government under which he lives. No matter whether it be British, or Russian, or Austrian. Are despots ordained of God? Are all rulers a terror to evil works? Have not most of them persecuted every true reformer? Go into Italy and do good, and see whether you will “have praise of the same.” Have Kossuth and Mazzini, in their noble efforts to redeem their respective countries from thralldom?—(Cries of time up.—Mr. Barker sat down, the audience maintaining silence.)

DR. BERG: [General applause, a few hisses, followed by a second round of enthusiastic applause.]

Mr. Chambers: I hope that the Doctor’s friends will not occupy his time.

DR. BERG: If those on the other side want to hiss, let them go ahead. They will not annoy me in the least.

It is hardly to be expected that I should notice the speech of my opponent, as though given us as sober argument. He is certainly gifted with wonderful powers of sophistry. I have heard many sophisms

in my time, but I never heard any so palpable. Some parts of his speech sounded to me as if presented in joke. (Cries of question, question.) In what I said about the passage in Romans, I meant to call attention to the fact, that the word "Godhead" is used to denote the unity of God, in contradistinction to polytheism, and does not include all his attributes. In his quotation of the hymn he left out the part which speaks of the "whole Deity," as revealed in his word.

He spoke of the doctrine taught in Romans xiii., in regard to rulers. I do not understand that passage as sanctioning all rulers and governments, but as pointing out what rulers and governments should be. It means that Christians can righteously obey rulers that govern well, and honour those who are a terror to evil doers. Are not such rulers entitled to respect and confidence? Why should they not be obeyed? Why should we rebel against those who execute wrath only upon them that do evil?

I wish to run over some of the arguments on the internal evidence, this evening, so that I may be able to present my respects to what my opponent has said of Noah's Ark.

I assert, without fear of successful contradiction, *there is not now in all the world, an individual who believes in one all-perfect God, who is not indebted for the knowledge of this truth, either directly or indirectly, to the Bible.* There is no other representation of the character of God that will bear the test of reason; and though I maintain there are many things revealed concerning God, the discovery of which is, from their nature, beyond the power of reason, there is nothing in this book, touching the character or the dealings of God, that is *contrary* to sound reason.

Sometimes the Scriptures represent Jehovah as having the organs and the passions of a human being; but all these expressions are evidently employed to accommodate the truth to a human understanding. The language of men is too feeble to express adequately either the attributes or the operations of God. His essence, his mode of existence and action,

are, from their nature, infinitely above our conceptions. If the language, therefore, in which we speak of him, is to be at all adapted to human comprehension, we are compelled to form our ideas of his perfections and operations, with some reference to the faculties and operations of the human mind. This necessity of accommodation extends, not merely to the use of words, which may literally denote bodily organs, or human passions, but it applies also to the operations of the Divine will and intellect.

Infidels abuse this very condescension of God to human weakness, in order to tarnish and blaspheme his character! If any mystery hangs around a doctrine of the Scriptures, they scorn it, because it is unintelligible; but when a truth is made plain, even to their apprehension, they discard it, because it is so simple as to be unworthy of a Divine author; or they cry out, "*There is a contradiction here,*" because the emotions of human passion are ascribed to the Deity. Oh! if the unbeliever could begin, even in his blindness, to lay hold of the Word of Life, with any feeling of desire, however faint, to know whether this book is of God, it would grow upon him with a gentle, yet mighty power, until his very darkness would be made light.

There is a majesty and power in the very enunciations of the doctrines and precepts of this book, which place it immeasurably above every other volume of which we have any knowledge. It stands alone. No other book is like it. Men feel, almost intuitively, that it is pervaded by a Divine intelligence. There is a gravity, a concentration, a solemnity, an earnestness, an indescribable dignity, which impress the heart that has not been trained in unbelief with a feeling that its utterances are divine, and that HE who speaks has, above all other beings, a right to be heard. It teaches with authority, and not like the scribes of the world. Take it as it is, the Bible is a wonder; and the idea that this book is simply an elaboration of unaided human intelligence, involves an amount of credulity to which no parallel can be

found, except in the monstrous absurdities of atheistical folly. The more closely we scan its contents, the more firmly will this conviction be fastened upon the mind.

We find in it no less than sixty-six separate books, some of which are the most ancient writings on record. Every department of knowledge is embraced in its contents. Not a subject in the whole circle of the sciences can be named, to which some allusion is not made. History, government, laws, institutions, manners, customs, morals, religion, philosophy, biography, poetry—every thing that pertains, within the compass of human society, and the best interests of the race, is noticed; and when discussed, every subject is presented with a clearness and precision, and with a power and truthfulness, utterly inexplicable, on the supposition that it is pervaded merely by a human intelligence.

The principal writers who were engaged in these compositions may number some thirty persons; and they, again, are from every station and position in life. Kings, priests, judges, rulers in a free republic, generals, citizens, scholars, artisans, farmers, shepherds, fishermen, tax-gatherers; endowed with every diversity of temperament; of every time of life, from youth to old age; of every degree of mental cultivation, from unlettered simplicity to attainments in literature and science the most astonishing; of every condition, from abject poverty to abounding affluence, are found in the catalogue of inspired penmen. And yet, with all this diversity, though their writings extend through a period of sixteen centuries or more, and treat upon this vast range of subjects, such is the character of these books and treatises, that the fiercest scrutiny, continued for more than seventeen centuries, since the last of the writers died; a scrutiny the most searching, unsparing, and bitter, the history of literature has ever witnessed; a scrutiny which has claimed every advantage, and conceded none; such, I say, is the character of these writings, that although subjected to this ordeal, without a parallel in the his-

tory of literature, not a solitary solecism, not a single real discrepance of fact, of principle, of moral doctrine, or precept, or religious opinion, can be found in any one, or in all of them put together. They agree! Their agreement, moreover, is of the very kind that forbids the imputation of collusion. They maintain substantial agreement amid circumstantial variety, without a single contradiction, all the allegations of infidels to the contrary, notwithstanding. They thus present the evidence, which, according to the highest judicial decisions of Europe and America, is acknowledged to be the best criterion of truth—"Substantial agreement under circumstantial variety." One writer, in narrating the same transaction which another has described, will introduce circumstances which the other has omitted, without in any single instance invalidating the concurrent testimony respecting any fact, or event, which may be the subject of notice.

Nor is this all. Since their day, science has made large discoveries touching the physical laws which control the universe; and yet these early records, when contrasted with the latest elaborations of scientific truth, are still in harmony with the brightest trophies of human intellect. And more than this, and I may say, more than all, every one of them stands forth with the indelible stamp of those sublime endowments, that awful intelligence and superhuman insight, which, on the supposition that they spoke and wrote merely under the promptings of a human spirit, are absolutely incomprehensible.

Infidels have been found, so stultified by atheistic blindness, as to speak with disparagement and contempt of those portions of the Scriptures, which, for grandeur of thought and expression, are inimitable; and which, in every age since the publication of the sacred canon, have furnished the brightest gems that grace the loftiest conceptions of the orator and poet. The Book of Job, of Psalms, or of Proverbs, would have been sufficient, merely on the ground of literary merit, to have immortalized the age which produced

it. Take the Book of Psalms alone, which infidels are in the habit of deriding, as a compilation of the religious odes of a barbarous people, and is it not a marvellous thing, that such a people, with a language so narrow, should have been able, despite these disadvantages, to give expression to truths the most abstract and exalted that can excite or control religious emotions, in a style which the genius of men, before and since, has never been able to equal, or even approach!

Then, look again at the clear insight into the workings of the human heart, and the springs controlling human conduct, revealed in the very earliest of these records. They express the sum of all human experience more accurately than the wisest of men can describe it now, after the lapse of so many ages of progress and observation. That which we are only beginning now to understand, was clearly and distinctly understood, ages before the researches of modern science began; and the more we ascertain of the actual state of the universe, the more are we struck with the truth, that the absolute results of all knowledge are assumed by these writers as admitted axioms, rather than theories to be proved, or problems to be solved. The more we learn, the more are we persuaded that they knew more of these very truths than we are yet able to comprehend. They utter them, too, in a style which shows that they speak not of the results of their own observation or scrutiny, but that they are publishing truths revealed by a higher intelligence. This is a fact of vast significance. If ever infidelity has been put to utter confusion, it is when assailing the Bible on the ground of the discoveries of science. Upon this point, I shall have occasion to speak more in detail, when the subject presents itself in its proper place. I merely allude to it now. The fact is important in its relation to the weight of internal evidence, which proves the divine origin of this book.

Smatterers in science are sometimes infidels, and they imagine that their unbelief is a mark of vastly superior wisdom and intelligence; but as knowledge

advances, every single positive attainment of truth has revealed another bright star in the galaxy of constellations which pour the light of corroborative evidence upon the truth of this sacred book. The boasts of infidel science, and the vaunted discoveries which it has claimed in support of its poor negations, have been, in every instance, progressively overthrown; and the arguments of the opponents of revelation have been overwhelmed in the wreck of their own fabric, buried under the rubbish of their own gathering, and consigned to the dust and infamy of merited contempt.

Another point, worthy of special attention, in discussing the internal evidences of the authority of the Scriptures, is the universal belief in the superintendence of a divine and all-controlling providence. This doctrine is almost as widely diffused as the belief in the existence of a God. The Scriptures teach this truth with the utmost plainness: they declare the principles of God's moral government, and the whole course of history confirms their statement; so that the providence and the word of God are in constant harmony. The great and eternal truths upon which his providence rests are set forth in his word, and in that word only. Here we have the general laws of the divine government proclaimed with a precision which is utterly inexplicable on any other supposition than this, that the Bible is a revelation of God's counsels.

If the keenest created intellect were in possession of all the facts of history, during the long succession of centuries, from the birth-day of this globe to the present day, the grand results of the world's experience could not be set down in abstract propositions, so clearly as these laws were stated in God's book, whilst the dew of the world's youth was still fresh upon it.

After all the experience gained from the developments of Providence, during the cycles of nearly six thousand years, we see only dimly what was clearly revealed, and firmly fixed in the mind that guided the pens by which these living oracles were traced.

Leaving this train of general remark, let us fix our attention upon the central object of this revelation, Jesus of Nazareth. And if we gain any thing approaching to an adequate idea of his character, the mind of the infidel must be more beclouded, and his heart must be harder than that of the centurion at the cross, if he does not exclaim, with the Roman—"Truly, this was the Son of God!"

I had hoped to complete what I had to say on this head, but it would take me twenty minutes more. I have two or three minutes, which I will devote to my opponent's account of the creation. Where he got his knowledge, I know not. If he knows all about it, he is the wisest man that I ever heard of. [Laughter.] Let us inquire what the Bible really says about it—not how this infidel interprets its language. If any one imagines that the Bible says the world is just five thousand eight hundred and fifty years old, he is grievously mistaken. It says:

"In the beginning God created the heaven and the earth."

Will he be good enough to tell us when this beginning was? [Loud applause.]

"And the earth was without form and void; and darkness was on the face of the deep: and the Spirit of God moved upon the face of the waters."

Will he tell us how long the earth was without form, and void? Will he tell us how long darkness was upon the face of the deep? [Laughter.]

"And God said, Let there be light; and there was light."

Will he tell us how long this darkness brooded upon the face of the deep, until God said, "Let there be light, and light was?" (Applause.) Geology brings to light the truth that the first animals on the globe were aquatic; thus confirming the fact asserted by the Scriptures. Now mark this fact—that the matter of which the earth was formed was originally in a semi-fluid state.

[Time expired. Loud and long applause. The audience then dispersed quietly.]

FIFTH EVENING—*Monday, January 13th.*

[At six o'clock, the Hall was nearly full. The people were quiet and orderly, being evidently inclined to leave the debate to the champions. Seven o'clock.]

MODERATOR ILLMAN. I would beg leave to say one or two words before the debate commences. The moderators have received several anonymous letters complaining that they do not preserve order. Indeed, a lady remarked that she could not see what use we were of. These persons are not aware of the scrupulous manner in which we inspect our watches to see that neither speaker gains the most infinitesimal part of a minute. We can only appeal to that generosity which belongs to the American character, to give us a candid and impartial hearing. All we ask is that you comply with the Doctor's request: "Be aisy, and if you can't be aisy, be as aisy as you can."

MR. BARKER. (Profound silence.) It seems necessary to state once more what is the point under discussion, and what is not.

1. The question then, at present under discussion, is the origin of the Bible. Our opponent says it is of divine origin; we contend it is of human origin. This is all we contend for at present. Mark, we do not contend that the Bible is wholly false or evil, but simply that it is imperfect,—of a mixed character, partly true and partly false,—partly good and partly bad, like other human books. To prove that it is of divine origin, that it is inspired, in the orthodox sense of the word, the book must be proved to be all true, all good, without mixture of evil. On the contrary, to prove that it is of human origin, it is enough to prove that its contents are of a mixed character.

2. We have no wish to destroy the Bible or to prevent people from reading it; we simply wish to show men that the book is not of divine authority; that they are not to believe what it says unless it looks like truth; or to do what it bids them, unless they think it would be best to do so. We wish them to know that they have a right and that it is proper, and that it is necessary that they should use the same liberty with the Bible that they do with the works of Newton, Locke, Milton, Dryden, Pope, Webster, taking all that looks like truth and that favours goodness, and leaving all that looks like falsehood or that seems to favour evil.

3. We have no wish to destroy the Bible any more than

we wish to destroy the Koran, or the Greek and Roman classics; we would have them all preserved. They are interesting and useful. They reveal to us the thoughts, the customs, the characters of past generations. They show us where the race of man once stood in politics, religion, philosophy and manners, and thus afford us an opportunity of comparing the world as it is now with the world as it was long ago, and of finding out what progress it has made. Even the errors and follies, the crimes and cruelties, the impieties and blasphemies, the immoralities and obscenities, the contradictions and inconsistencies, the fables and the forgeries of those ancient books, are all of use, when regarded simply as monuments of antiquity, as revelations—not of the mind and will of God—but of the ignorance, and rudeness, and depravity of childish, savage, or half-barbarous times.

4. But those ancient books have much in them that is beautiful, tender, good. They have touching stories, beautiful fables, excellent poetry, noble sentiments, powerful eloquence, calculated to arouse and excite the mind, and promote our intellectual and moral developement. The man who regards the Bible as a *human* production, may read it with as much pleasure, and study it with as much profit, as he who regards it as a divine production. Nay, more. He can take all the good, and yet feel free to reject the bad. He can admire and love the beautiful, without feeling obliged to forge new rules of interpretation, and do violence to his common sense and conscience, in order to explain away the false, the foolish, the immoral, and the blasphemous portions, nay, to reconcile historical, theological, and moral contradictions.

5. Our opponents say we reject the divine authority of the Bible because its doctrines and its precepts are so decidedly against all vicious indulgences. The contrary, however, is the truth. One of the reasons why we reject the divine authority of the Bible is, that its doctrines and precepts are too *favourable* to evil. If we wished to lie, and steal, and commit murder, or to kidnap and enslave our fellow men, ay, to have a plurality of wives and a number of concubines, and justify ourselves in doing so, where could we find a book better suited to our purpose than the book which tells us that the men who indulged in all those vices were the friends of God, men after God's own heart, and declared by God himself to be the best and wisest men that ever lived? No, friends, the morality of the Bible is too lax. Even the morality of the New Testament, though often unnatural and extravagant, is not so strict, so pure, so perfect,

as it should be.—The morality of the New Testament, and even portions of the Old Testament, is better, purer, far better and purer, than the morality of the orthodox priest-hoods and churches of the day, whether Popish or Protestant; but it is not half so pure, so perfect as the morality of humanity,—the morality of what is foolishly and falsely called Infidelity. *Our* morality—*our* law allows no crime—tolerates no neglect of duty—provides for us no indulgences, no substitutionary victim, no borrowed garments of another's righteousness. It requires unchanging fidelity to duty, or compels us to endure the penalty in full, without the least abatement.

We say the morality of certain portions of the Bible is better than the morality of the orthodox churches and priest-hoods. We go further. In some of the Psalms and some of the Proverbs; in portions of the book of Job, and in the writings of some of the prophets, we meet with passages so beautiful, so pure, so tender, and some so full of the spirit of humanity and philanthropy, that to admire them too much, or to prize them too highly, seems almost impossible. Happy would it be for the world if the churches and priest-hoods would read and study them, and begin to reduce them to practice. In the Gospels and the Epistles too we find passages on charity and beneficence, on temperance and purity, on the subjugation of the animal part of our nature to the intellectual and the moral—passages on the duty of employing our talents and resources for the good of our fellow men—and on our obligations to live and labour for the regeneration and salvation of our race, which, when favoured with that liberal interpretation which the enlightened philanthropy of modern heresy sometimes gives them, are really excellent. We find much, also, in the examples of Jesus and Paul, and some of their early followers, as presented in portions of the New Testament, well worthy of admiration and imitation. All these things we prize and cherish. We wish both to practise them ourselves and to bring all others to practise them. But when you have brought together every beautiful and valuable passage in the whole book, you have nothing like a perfect rule of life. You must look elsewhere if you want to be furnished to *every* good work. You must study the human system—you must read the laws which are written on your organization, and the laws inscribed on the world around you, if you would learn your duty fully. In short, you must know the laws of your own being, and understand your relations to your fellow creatures and to the world of

things around you, if you would either know in which way you ought to go, or be supplied with sufficiently powerful motives to induce you to work in that way.

Besides, the good parts of the Bible are so mixed up with inferior materials—the moral sentiments are so blended with low and selfish, with superstitious and unnatural, with illiberal and cruel, with blasphemous and inhuman doctrines, and so obscured with bad examples and immoral fables, that it requires a man of superior intelligence and moral powers to separate the good from the bad.

We have, however, no more sympathy with the pretended rationalist, who quarrels with the Bible on account of the good that is in it, than we have with the proud pretenders to superior piety, who make use of the Bible as a means of blinding, and misleading their brethren, and of raising themselves to wealth and power, at the expense of their less crafty and more credulous neighbours.

We have shown that though the Bible contains much that is good, there is nothing in it to prove that *any* portion of it is of superhuman origin; much less is there any thing in the Bible to prove the *whole* of the book divine. Even the *best* parts are no more than the natural utterances of the human heart; while other parts bear marks of having come from rude, uncultivated, ignorant, and barbarous portions of our race.

We have shown that all Bibles in existence, whether called translations or originals, whether printed or manuscript, abound with contradictions, immoralities, blasphemies, and faults and errors of every kind.

We have shown that the Bible in common use, and it is as good as the Greek and Hebrew Bibles, and in some respects much better, attributes to God the weakness and imperfections of humanity.

That it charges him with infinite injustice, and with horrible cruelties.

That it represents him as the patron of vice, and the special friend of enormous, prodigious criminals.

That it sanctions the grossest and most atrocious crimes, such as lying, theft, and murder; adultery, polygamy, and concubinage; kidnapping, slaveholding, and retail and wholesale slaughter; the slaughter of the innocent; the slaughter of helpless women and children; the slaughter at one time of thousands and tens of thousands of mothers and their children in cold blood. We have shown that it sanctions every

form of despotism, both in the State, the Church, and the family. We have shown that it abounds in contradictions; contradictions in theology; contradictions in morals; contradictions in history; contradictions of the most palpable and irreconcilable character. We have shown that it tells the most foolish stories, gives the most unphilosophical and childish accounts of the creation, and the early history of our race; and we may add, now, that there is no kind of error or defect, to which the literary productions of men are liable, which may not be found in the Bible. It has errors of style, and errors of sentiment. It has errors in grammar, errors in rhetoric, errors in logic. It has geological and astronomical errors, meteorological and geographical errors; historical and biographical errors; errors, botanical and zoological; [hisses and continuous laughter,] chemical and physiological; chronological and arithmetical; [renewed hisses,] medical, moral, and prophetic. [Hisses.]

Every charge which we have made in former speeches we have proved by unanswered and unanswerable arguments. (Storm of hisses; cries of fair play; moderator, let him go on.) I suppose none of you think your hisses and cries are any answer to my arguments. The answer must come from my opponent. (Renewed hisses.)

Moderator Illman.—All we ask of you, gentlemen, is to grant us an impartial hearing.

Moderator Chambers.—I do beseech the audience to grant what they ask—(leave him in the hands of Dr. Berg.)

MR. BARKER.—Not one of our statements has been refuted; not one of our objections has been obviated. No answer can be given to our arguments, which would not as easily justify any other book, however bad or obscure. There is no book that I have ever had the opportunity of seeing, that contains any thing worse than what is to be found in the Bible. There is no book,—

1. That contains more glaring or more palpable contradictions.

2. There is none that contains more blasphemous representations of God.

3. There is none that contains things more indecent or obscene.

4. There is no book that contains things more unphilosophical.

5. There is no book that contains more immoral doctrines and examples.

6. There is none that contains more foolish or childish precepts and stories.

So that if it can be justified, any other book can.

Our opponent has given you a discourse on the internal evidence of the Bible—but he has not even defined what is internal evidence. Nor did he offer any proof of his strongest assertions. He says that the style is unequalled in literature. A bare assertion; but suppose it were, that would not prove it divine. He says he has proved its statements to be in harmony with all the discoveries of modern science! but we do not remember having heard him prove it. Suppose he had, that would not prove it to be more divine than any standard work on science. He says that the laws of Divine Providence, by which the world is governed, are given in the Bible with a precision unequalled. We, however, cannot find them in the Bible at all, and if they were, it would not prove the divinity of the book. The Doctor, as advocate of the divine origin of the book, has his whole work to begin over again.

There are a few things in the Dr.'s speeches which I would notice.

He says that the seven sons of Saul were hung up by way of righteous retribution for the murder committed by their father. Strange retribution, to execute one man for the crime of another! Suppose that our government should act upon this principle, and permit thieves and murderers to escape with impunity, and after they were dead, should hang up their innocent sons and grand-sons! Should we call it righteous retribution then? What a perversion of the moral sense there must be to attribute such atrocities to the Divine Being! But the Dr. tells us that God is sovereign and can do as he pleases. We do not deny it, but a sovereign has no more right to do wrong than other people. He cannot abuse his power, and commit atrocities at pleasure. But the same principle is carried out in nature, we are told.

The sins of the drunkard and sensualist are entailed in disease upon their posterity. Yes, but is God answerable for the doings of drunkards and sensualists? It is blasphemy to charge them upon God. As well may we charge him with the sins of all men. The drunkard is as really the cause of the disease which he transmits to his children as the murderer is the cause of the death of his victim. The crime does not cease to be mine because I commit it on a babe be-

fore it is born. Give God the credit of his beneficent laws, but do not charge Him with men's violations of those laws.

The Dr. says God's ways will not square with our ideas of justice. Portions of the Bible say they will. The Bible itself says, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Prov. xvii. 15.

The Dr. charged the anonymous letter he read on some unbeliever. I should have given it a different parentage. However, it had nothing to do with the question.

As to capital punishments, I suppose he may find persons opposed to them among Christians, as well as among others.

As to those who pity the murderer instead of pitying the murdered, if there be such people, we should like them no better than our opponent does.

Our view of punishment is this, that it should be adapted to secure society; and, secondly, to reform, if possible, the criminal. We question the wisdom of cherishing revenge.

We would kill a man without hesitation that should attempt to murder another, if we could not otherwise prevent the murder: but when we had got the murderer safe in our hands, we should feel it a violation of the law of God, in our nature, to kill him in cool blood.

The Dr. asks, what is a man to do if the light within becomes darkness? We answer, what can be done in the case of a man who turns the gospel into a patron of licentiousness. They must both take the consequences. But where there is no law, there is no transgression, says the Dr. But in the case supposed, there *is* a law, only the man refuses to read and obey it.

Dr. Berg said I made complaints against the ordinances of Jehovah. I only complained against those who attribute to Jehovah ordinances which are *not* his.

The Dr. says, if I will account for the introduction of death into the world, he will thank me. But we had better have no account of the matter at all, than one which is manifestly false and blasphemous.

At the close of his last speech, the Doctor took up the account of the creation in Genesis, and said that the Bible does not teach that the world is 5858 years old; that it does not say that the world was made in six days, but "in the beginning;" and he asked me, with a triumphant air, to tell when that beginning was, intimating that it endured endless ages. He and his friends seemed to think his retort a triumph. We

answer, the Bible expressly teaches that the "beginning," when the heavens and the earth were made, was a part of the six days. This is plainly the meaning of the passage in Genesis. Other passages, however, are more explicit still. Look at Exodus xxx. 9, 11:

"Six days shalt thou labour and do all thy work;" * * *
 "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

And again, look at Exodus xxxi. 17:

"It (the Sabbath) is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and, on the seventh day, he rested and was refreshed."

Before these authorities, the Doctor's triumph comes to a close. The Bible itself, his pretended infallible book, declares that his interpretation is wrong. [Interruption by cries of *time, time.*] Not one of the statements he has made in favour of the Bible has been proved—not one of them. [Cries of *time.* Mr. Barker turned to the moderators, who decided that only a few moments remained.] No allowance has been made for time lost in interruptions. [Cries of Berg, Berg.]

DR. BERG.—(Two rounds of applause and cheers.) With your permission, I will now notice my opponent's speech of last Friday evening, and will endeavour to straighten matters with him in this casting up of accounts.

My opponent, in his speech on last Friday evening, has at last, with great reluctance, consented to announce the name of the Supreme Being, whose existence he has recognised. He tells us, his name is God. Need I remind him, that this is a generic term, and that he is merely presenting an abstract, instead of a concrete idea? If I were to ask him, Sir, what is your name? Would he answer me, if he answered at all, by telling me, that his name is "Mankind?" Does he not know, that every man must have a name of his own, in order to distinguish him from his fellows? The heathen had their gods and goddesses, false deities all of them, but every one had a name, to distinguish him from the rest. If

he had asked me for the name of my God, I should have told him, the God whom Christians serve has revealed his titles to us, and to the world. In his word he declares, "I am Jehovah! that is my name, and beside me there is no God." So, then, my opponent has found out at last that he has a god, but his name he has not yet discovered! He quotes the Bible to prove that "the heavens declare the glory of God, and the firmament sheweth his handiwork!" But, do the heavens declare *all* his attributes? His power and Deity they do proclaim,

"Forever singing, as they shine,
The hand that made us is Divine.

Besides, *our* God made the heavens. Jehovah stretched out the heavens as a curtain. "The sea is his, he made it, and his hands formed the dry land!" Let him not confound his god with ours. Our God is manifested in Jesus Christ, but his god, where is he? who is he? If he cannot answer the question, I will do it for him. The god who made him an Infidel, and a blasphemer of the Christian faith, is the god of this world; his name is Satan; the Father of lies, a murderer and a liar from the beginning! My opponent told us that Job was a Pagan Deist. Wonderful discovery! a Pagan Deist! How is it, then, that Job, in that inimitable epic poem, known as the book of Job, which, for sublimity of thought, and grandeur of expression, stands unrivalled by any other poem, in any age of the world; this most ancient of all books, transcending in pathos, and in power of imagery, all efforts of merely human genius—how is it, that Job, this Pagan Deist, has put on record these words, which my opponent, as well as myself, has so often heard, gushing from the lips of the dying Christian, in the full assurance of faith, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another!" No! Job

was neither a Pagan Deist, nor an infidel Deist. He was a believer in Christ, and, mark it well, in the earliest record of this sacred book is a clear enunciation of the faith of a man of God, who believed in the promised Messiah, the Christ, who is the resurrection and the life, thus stamping another of the seals of a pervading divine intelligence upon the pages of this sacred volume, to prove, in the face of all who reject it, that the Bible is the book of God!

My opponent offered an elaborate eulogy of Tom Paine—a sad contrast, I own, with the former topic, but neither Job nor Tom Paine will keep his sinking cause from merited perdition! Tom Paine! a loathsome drunkard! a filthy debauchee, whose name, were infidels wise, would be permitted to rot in its own infamy, wrapped in the slimy filth of his Age of Reason, as its shroud. Tom Paine has found a eulogist, eloquent alike in defaming the Scriptures, and extolling the basest miscreant that ever held the flag-staff of infidelity! He tells us Paine is slandered, that the record of his dying hours is a perversion. Was my opponent at the bedside of that unhappy man, when in sullen moaning for help from God and Christ, the infidel died without hope? If he was not, what right has he to expect that we shall discard the testimony of those who were, and who were quite as worthy of credit as he ever can be?

My opponent descanted upon the horrors of the hell of which the Bible speaks, and into which the wicked, and all the nations that forget God shall be turned. He represented Christians as believing that the vast majority of the human race will forever perish in everlasting and intolerable torment. Christians hold no such doctrine. The vast majority of the human family die in infancy, and that Saviour who has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," will not reject those who are the purchase of his blood. True, by nature all are the children of wrath, but if, without their knowledge, children are partakers of condemnation in Adam, the analogy of grace teaches that, without their knowledge, they

are partakers also of the redemption that is in Christ. Jesus is the Good Shepherd, and he loves the lambs of his flock. We need not follow our little children to the grave with the least apprehension that for them a gloomy future is reserved. But the wicked shall be turned into hell, and this hell is an abode of ceaseless torment, says my opponent. Yes, truly, Jehovah is a holy God, and yet he is a God of love. His love forbids him to mar the joy and peace of heaven by the admission of any that are defiled by guilt—all who dwell there have washed their robes and made them white in the blood of the Lamb. What father would bring the plague into his family, and expose his children to the fatal pestilence by making his house a lazaretto? In our father's house, above, the leprosy never enters. Death keeps the portals, but death can never enter, because sin is forever shut out. Therefore the sinner who has rejected God and despised Christ, and who is all over wounds and bruises and putrefying sores, from the crown of his head to the sole of his foot, can never enter heaven! Hell is the moral lazaretto of the universe. Its inmates are children of wrath for ever. My opponent has said God never forgives sin. Out of Christ, never. But in Christ, always, and forever! No Christ, no heaven! No cross, no crown! My opponent says this doctrine is horrible, but does he expect a holy God to measure divine *hatred* of sin by my opponent's *love* of sin? He hates sin so intensely, that he spared not his beloved Son, but "he so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." Of this we may be sure, no greater number shall endure the punishment of everlasting banishment from his presence, than he sees shall suffice to set before the universe the tremendous truth, that men cannot trample upon his laws or upon his grace and go unpunished.

I say, infidels have no Saviour; "not so," says my opponent; "every man has a saviour within himself." He argues, "cut your finger, and it will bleed;" nature thus puts forth her energy to heal the hurt. True,

but how has he learned that *the soul* possesses this recuperative power? Wound the soul by sin or vice, will *it* bleed? no; but conscience will resent the wrong and lash the wounded spirit with reproach. Does this heal the soul? Does this atone for the transgression? If it does, we shall then have a very precious morality as the result. A thief picks your pocket, and makes off with your purse; his conscience troubles him, and this makes it all right. He keeps your money, and he has a saviour within himself. But how, supposing his conscience is seared and dead? Then it does not trouble him of course; still he has a saviour within himself, and he has your money too. The penalty of the violated laws of nature must be borne, says Mr. Barker. Admitted. The penalty of violated moral law must be borne also, I rejoin. Very well. What is that penalty? Is it the sting of conscience? How long must conscience sting for an offence? Till it is forgotten? Does then forgetting an offence heal the wound of the soul? According to my opponent, God never forgives sin; then if the sting of conscience be the penalty, conscience must forever sting, and thus my opponent's argument confirms the doctrine, that there is an eternal hell! Again, Mr. Barker says, knowledge is progressive. Admitted; then, he adds, the Jews were indebted to the Pagans for their best ideas of God. If so, how is it that progress is absolutely restricted to nations that have the Bible and obey its teachings? What progress have the Malays made in the last hundred years? Compare their progress with that of the Sandwich Islands, and blush for the absurdity of infidel denials of the power of the Gospel.

My opponent held up to contempt the story of Abraham being blessed with children in his old age. I answer, the God of Abraham was and is the Almighty God, and, therefore, this objection is as feeble as infidel silliness can make it. Out of the stones of the street, God can raise up children to Abraham, for he is the Creator of the ends of the earth, and of all who dwell upon it.

One more objection, and then we will examine Mr. Barker's notions respecting the ark. He alleges that the only fault found with David was in the matter of Uriah the Hittite, and that God declared, that with that single exception, David was a man after his own heart, and yet David played the hypocrite by feigning madness, &c. Mr. Barker might have made out a still stronger case, for David himself confesses that innumerable evils had compassed him about, and that his iniquities were more than he could number. But even in that case, I should have told him, sir, the author of the Bible has given men reason that they may exercise it with candour. Now as the Scriptures consistently teach that all men fall short of the glory of God, and, therefore, need daily forgiveness as much as they need daily bread, it is plain, Jehovah must have had reference to the sin of David which had left a stain of infamy upon his administration, the penal consequences of which were not to end with David's life, but to descend to his posterity. Mr. Barker may complain of this principle as unjust. That is not my business. I leave him to settle that question with Jehovah, and with his own nameless god, who, if he be the Creator, has so constituted man's physical nature that the children to the third and fourth generation must often bear the penalty of a parent's sin. When Mr. Barker can make this fact square with his notions of justice, he will have learned something that may help him in his efforts to understand something more of God's *moral* administration, than he seems able to comprehend at present. Meanwhile, Christians will not impugn Jehovah's justice, because *his* ways are not Mr. Barker's ways, nor his thoughts Mr. Barker's thoughts. The imprimatur of my opponent's approbation is not essential to the perfection of Jehovah's character.

We come now to the examination of Noah's ark; and here, I cannot withhold an expression of surprise at the want of fairness in my opponent's statements, and the utter disregard of considerations of which he could hardly be ignorant, without justly exposing his

position as a champion of infidelity to merciless ridicule and contempt. I shall prove to you that the ark was not only large enough to accommodate all the animals which Noah was commanded to gather into it, but that there was room enough and to spare to accommodate my opponent and the whole of the Sunday Institute into the bargain, though, I suppose, if they had lived in Noah's day, they would have been outsiders. As to the dimensions of the ark, I will accept the capacity mentioned by my opponent, although there is good reason to believe, that the Egyptian cubit, measuring twenty-one inches and $\frac{888}{1000}$, or nearly twenty-two inches, instead of the cubit measure of eighteen inches, was the standard recognised in the account. But, taking the shortest cubit, we have as the result, a vessel four hundred and fifty feet long, seventy-five feet broad, and forty-five feet high, presenting a capacity of one million five hundred and eighteen thousand seven hundred and fifty cubic feet. Reduced to the standard of modern measurement, we should have a vessel of forty thousand four hundred and thirteen tons. A first rate man of war is between two thousand two hundred and two thousand three hundred tons; the ark consequently possessed a capacity of storage equal to that of eighteen ships of the line of the largest class, which upon a moderate computation are capable of carrying twenty thousand men, with stores and provisions for six months' consumption, besides eighteen hundred pieces of cannon.

My opponent told you that five hundred thousand different kinds of animals were to find accommodation in the ark, and that allowing one cubic yard to each, at the lowest estimate, ten thousand cubic yards would be wanting for the mere storage of the contents. I know not whether most to admire my opponent's credulity, or his courage in making such a statement before an audience so intelligent as this. The celebrated naturalist Buffon tells us that all the various kinds of four-footed animals may be reduced to from two hundred to two hundred and fifty dis-

tinct species, including all varieties from the mouse to the elephant. Cuvier's estimate of five hundred thousand tribes of animated nature includes, first, fishes, and these we may as well heave overboard, as they will probably live quite as well in the water as in Noah's ark. Next, we can dispense with amphibious animals, such as crocodiles, lizards, frogs, and the like. If they are disposed to rest, they can climb upon some floating log or tree, so Noah need not be troubled about them. All that he was to care for were animals that dwelt upon the dry land; for it is written, "All flesh died that moved upon the earth, both of fowl and of cattle, and of beast and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died." Thus, we have thrown out part of the cargo which Mr. Barker wishes to impose upon the patriarch's vessel—beasts, fowl, and creeping things are the only articles specified in the original invoice, together with the food requisite to sustain them for a year and upwards, and accommodations and provisions for Noah and his family.

Now, Mr. Barker proposes to give each one of his five hundred thousand animals a cubic yard apiece. A very liberal allowance, when you consider the vast number of insects, winged and creeping, and the large number of smaller birds and animals, included in his enormous estimate. A pair of turkeys could be accommodated in the space of a cubic yard, with all comfort; and as for "creeping things," constituting a vast proportion of the items in the bill of lading, how many might be stowed away in a space of three solid feet, I leave for the solution of the curious in such matters, who know, from experience, that a whole regiment of "creeping things" may be accommodated in very circumscribed limits! Think of allowing a cubic yard for animals that can hardly be discovered without the aid of grandmother's spectacles!

It will not do for my opponent to speak of the elephant, rhinoceros, hippopotamus, and the like, as an offset; for the disproportion between the deficit of

space, in their case, bears no proportion to the comparative excess of space requisite in the other. The number of large animals is very small, whilst the number of small animals is immense.

Now, I ask, with 1,518,750 cubic feet to work upon, according to my opponent's own standard, or 2,243,521 cubic feet, taking the Egyptian measure as the standard, will any candid man be at a loss to find room in the three stories into which the ark was divided, for one pair of every kind of unclean animals, or seven pairs of clean animals, with all the provision which they would require for a year, or eighteen months?

But, then, there was only one window, and that was only a cubit wide! Indeed! Where did my learned opponent get this wisdom? Has he consulted the spirits, and been instructed by them? He quoted the Bible for this warrant. Yes; but, unfortunately, he quotes the Bible unfairly. What are the words? "A window shalt thou make in the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it." Gen. vi. 16. [Time up. Dr. Berg sat down amid tremendous cheering.]

MR. BARKER.—(Slight applause—hisses.) A curious place, truly, to put a window—in the roof! a three storied ark ventilated by a roof-skylight! Through this the eight persons were to throw all the filth made by half a million of animals; through this lay the road for water, not only for drinking, but for making all clean. A curious explanation, truly! Why, if you should ask any farmer accustomed to keeping cattle, whether in a barn, 150 yards long 25 wide, and 15 deep, or in one of the dimensions claimed by my opponent, he would winter seven pairs of every species of fowl and clean beast, and two pairs of every unclean beast, adding other beasts in sufficient number for the sustenance of the carnivorous animals, and stowing away enough grain, grass and other kinds of food for the rest, he would laugh at you. And the wintering would be for four or five months only, and not for twelve or eighteen. He would laugh more, should you ask him whether *Noah* (the speaker said "Eve,"

a slip of the tongue, which occasioned a titter in some parts of the house) with his wife and three sons, with their wives, could tend all these animals, clean the ark, and keep the air pure, and the ark well ventilated, by means of one window, and that a roof-skylight! the worst place possible for the purpose of ventilation! For the number of species of animals, my opponent quotes Buffon, an out-of-date author who wrote before zoology had taken its present scientific form. He spoke also of Cuvier as an authority of mine. I never referred to Cuvier. I quoted from Prof. Hitchcock, a distinguished geologist of your own country, and President of one of its leading colleges. I will again read the passages:

“The first difficulty in the way of supposing the flood to have been literally universal, is the great quantity of water that would have been requisite. The amount necessary to cover the earth to the tops of the highest mountains, or about five miles above the present oceans, would be eight times greater than that existing on the globe at this time.” * *

“A second objection to such a universality is, the difficulty of providing for the animals in the ark. Calculations have, indeed, been made, which seemed to show that the ark was capacious enough to hold the pairs and septuples of all the species. But, unfortunately, the number of species assumed to exist by the calculators was vastly below the truth. It amounted only to three or four hundred; whereas, the actual number already described by zoologists is not less than one hundred and fifty thousand; and the probable number existing on the globe is not less than half a million. And for the greater part of these must provisions have been made, since most of them inhabit either the air or the dry land. A thousand species of mammalia, six thousand species of birds, two thousand species of reptiles, and one hundred and twenty thousand species of insects are already described, and must have been provided with space and food. Will any one believe this possible in a vessel not more than four hundred and fifty feet long, seventy-five feet broad and forty-five feet high?

“The third and most important objection to the universality of the Deluge is derived from the facts brought to light by modern science, respecting the distribution of animals and plants on the globe.” * * * * “If tropical animals and plants, for instance, were to migrate to the temperate zones, and especially to the frigid regions, they could not long survive; and almost equally fatal would it be for the

animals and plants of high latitudes to take up their abode near the equator." * * * "Now suppose the animals of the torrid zone at the present day to attempt by natural means to reach the temperate zone; who does not know that nearly all of them must perish?"—President Hitchcock's *Religion of Geology*, pp. 128—131.

Why, the food requisite for the graminivorous animals alone for eighteen months would have filled the ark. And of this, much would have had to be preserved green. The sheep necessary for a single pair of lions would have occupied no inconsiderable space; and the sheep, in their turn, would have needed large quantities of fodder. Besides, all these animals could not be packed in: those who tended them needed room to get about the stalls for the purpose of cleaning them, and room to pass up and down stairs. If, too, they had to go up stairs for water, if they had to carry up stairs all the refuse, we cannot help thinking what a getting up stairs there must have been. (Laughter.)

The Doctor asked me the name of the God I worship. I told him, God. To this he objects that the term is generic, that an individual when asked his name, does not answer by calling himself "mankind," but must give the name which distinguishes him from other men. Now, I was not before aware that there are many Gods; I thought there was but one. Men need different names because they are many; but there is only one God, and He needs but one name. The Doctor says that his God made the heavens, and asks me what mine has done. I am happy that for once we are agreed; for that is my God too.

He speaks of the beautiful passage in Job: "I know that my Redeemer liveth," &c. The best commentators agree that the sense given by him to the passage has no authority in the original text; but in the translation only.

He says that Paine was a loathsome drunkard and a filthy debauchee, and alleges that I said the account he read of Paine's last moments was untrue. I said no such thing. I undertook no defence of Paine's private character. I said the account sounded to me like a slander; that the clergy ever stood ready to belie every reformer; that I knew they had belied his writings, and supposed they had done the same by his private character. I know by experience how eager, unscrupulous and reckless, Christians frequently are in what they say of unbelievers. A Christian lady, who had attended this debate, said I had come upon the platform half-drunk.

Now, I have not taken a glass of ardent spirits for nineteen years. A minister in one of your pulpits charged me with something much worse than this. His brethren have heaped upon me a thousand slanders. If they will say these things of living men, who can answer, what will they not say of dead men, who have none to defend them? All manner of evil is said about every one identified with an unpopular movement. If the chief priests called Jesus a devil and the prince of devils, surely no other reformer can expect to be exempted from abuse.

The Doctor informs us that few are lost, but that the vast majority of the human family are saved. My answer shall be in the words of Christ.

"Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."—Matt. vii. 13, 14.

Now if "many" be more than "few," the Bible is on my side of the question. He says that children are taken into heaven, but the passage we referred to for proof says no such thing, but that heaven is composed of people *like* little children.

He speaks of my "love of vice." This requires no answer.

He ridicules the "inner light," and supposes that a man who picks a pocket is to be punished only with the pangs of conscience, when he may have none. Did I say any such thing? And is it the men that believe in the "inner light" who pick pockets? Are the Quakers addicted to this vice? Which was the purer, William Penn, or the orthodox party that put him in prison, and, in addition, picked his pockets? (Applause, hisses, one hiss from platform.)

Who are every where the men of progress? Those called infidels. Who are every where the conservatives? The priests. Wherever so-called infidels have been most numerous, progress has been most rapid and general; wherever priests have been in power it has been slowest. Which was the man of the future, Galileo, who asserted the revelation of God in nature, or the Pope who imprisoned him? And, at the present time, the infidels are, in Europe, the men of Progress and Liberty, while the worshippers of an ancient book are the men of Reaction and Tyranny.

He asks who instituted the law by which the drunkard entails disease upon his children? Did I not say it was

God? But is it, therefore, God who causes the disease? Has he not left man free to avoid drunkenness? The law is good; it treats man as a free agent; and God is not to blame if man perverts it.

We come now to the Doctor's speech on internal evidences.

The Doctor made a number of statements in favour of the Bible, but how many of them did he prove? He did not even *attempt* to prove one of them. With the exception of one or two, which amount to nothing, they *cannot* be proved. They are not true.

He says the Bible has a peculiar gravity, dignity, and solemnity of style.

Read Solomon's songs, or the childish fables of Genesis, or the ridiculous revelations which abound in Exodus, Leviticus, and Numbers, about the tabernacle, altar, priestly attire, and see whether it has.

But is every thing written in a grand and solemn style of superhuman origin? Then the world has superhuman books in abundance.

He says there is not a subject in the whole circle of the sciences to which allusion is not made in the Bible. Suppose it were true, what then? Would it prove the book divine? No more than it proves the American Encyclopedia divine. But it is *not* true. I could mention a thousand subjects, of great importance, to which the Bible makes no allusion, and a thousand more after that.

He says every subject is presented in the Bible with a power, a truthfulness, and a clearness unparalleled. It was a pity he made no attempt to prove this statement. Every subject presented with a clearness! I thought certain portions of the Bible were remarkable for their mysteriousness. Truthfulness! Why some of its statements are the most monstrous falsehoods the mind of man can conceive.

He says not a solitary real discrepancy of precept, doctrine or fact can be proved against it. And this was said before an audience that had listened to the historical, theological and moral contradictions which we had just before mentioned.

The Dr. says the teachings of the Bible are in harmony with all the discoveries of science. Did he try to prove this? But I had forgot. The Dr. did not finish his speech. Perhaps he will try to prove his statements towards the close. We shall see.

He says the book of Job, or the Psalms, would have been sufficient to give immortality to their authors, on the ground of their literary merit alone. This we are willing to acknowledge; but is every work of superior literary merit of superhuman origin? If so, we have superhuman books without end. Every nation has them. Every age produces them.

We not only acknowledge the great literary merit of portions of the Bible, but the excellency of the morality of several portions of the book. But what then? We find both high literary merit and beautiful moral principles, in thousands of books, which make no pretensions to a superhuman origin. Again. It is worthy of remark, that some of those portions of the Bible which excel as literary compositions, embody or inculcate immoral principles of the most revolting character.

Take the 137th Psalm; a more beautiful little poem can hardly be imagined. But look at its close: "O! daughter of Babylon, who art to be destroyed—happy shall he be that taketh and dasheth thy little ones against the stones." It is thus with several of the Psalms. Poetical beauty accompanies the most savage and revengeful sentiments. We have, in our day, poetry equal in beauty to the best of the Psalms, and far surpassing them in truthfulness and morality.

The Dr. says I have wonderful powers of sophistry. I have often observed that when my opponents find my arguments unanswerable, they raise the cry of sophistry. (Hisses.) If I were really to *use* sophistry, they would *expose* it; but when they find nothing but unanswerable arguments, (hisses,) they give them an ugly name, and try to get out of the way. Such devices may impose on some, but not on all. They may answer for a time; but not forever.

The Dr. says the word Godhead, in Romans, means the *unity* of God. He acknowledges, at last, you see, that nature *does* reveal the unity of God.

He says that Rom. xiii., is intended to show what kind of rulers are worthy of reverence and obedience. We answer, the passage itself proves the contrary. Let us read it?

"Let every soul be subject unto the higher powers. For there is *no* power but of *God*. The powers that *be* are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation."

Can words be plainer? If *these* words do not teach that

all powers, *all* rulers, are ordained of God—that the governments then existing were of God—that every Christian was to be subject to them, and obey them—and that whosoever dared to resist them should receive damnation, there are no words that *can* express such a meaning. If the writer had meant to say, whenever you have got good rulers, who command only what is good, and forbid only what is evil, obey them; he could easily have said so. He could as easily have said what he thought, as what he did not think. To suppose that God, or even a *man* of common sense would say: “Let every soul be subject to the higher powers; for there is no power but of God: the powers that be, are ordained of God,—whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation,”—when he simply meant, obey good governments—such governments as give only good and righteous commands, is out of all reason.

Besides, if the passage meant no more than what my opponent says, it would amount to nothing. Obey good governments. But can every government be said to be good? Who is to judge? The governments themselves? Then we must obey all, for where is the government that will acknowledge it is not good? Must every one judge? The command is as good as none; it leaves men perfectly at liberty.

Again, in corresponding passages, about masters and servants, servants are commanded expressly to obey, not only the good and gentle masters, but the froward. And wives are commanded to obey, not only the Christian husbands, but unconverted Pagan husbands.

The Doctor said that our law was a nose of wax. But what is his, if its precepts can be dealt with as he deals with the passage before us?

Besides, where were the good governments he talks about? The governments that commanded nothing but what was good, and forbade nothing but what was evil? There were no Christian governments. Were the Pagan governments so good as to command nothing but what was good, forbid nothing but what was evil? What then becomes of my opponent's remarks about the darkness and depravity of the Pagan world?

The interpretation of my opponent is the most forced and unnatural conceivable. It is not an interpretation, but a

perversion. Of course, it is very inconvenient to have such passages in a favourite book; but there they are.

Take, then, the passage in its plain and unperverted meaning, and it enjoins the basest servility to despotic power, and teaches the grossest and most palpable falsehoods to be found in any book on earth. It dooms to damnation the best, the bravest, and the noblest spirits that have honoured and blest humanity. Cromwell and Hampden, Milton and Sidney, Kossuth and Mazzini, and men, to whom your own great country has given birth, whose names are worthy of everlasting remembrance, and whose virtuous deeds and noble daring have made them the idols of the friends of freedom, and the lights and guides of the world, it consigns to the horrors of damnation. It is a happy thing that men are so often better than their creeds and sacred books. If it were not that men are impelled to great and noble deeds in *spite* of their old authorities and guides, no man could take up arms against a tyrant, till he had renounced his faith in the Bible. As it is, the men who war with tyrants and with tyranny, as well as reformers generally, must be looked for among the hosts of unbelievers.

The Doctor says that there is nothing in the Bible about God that is contrary to reason.

We answer, some passages say Jacob, and the elders of Israel, and Isaiah *saw God*; while others say no man hath seen or can see him; one class *must* be contrary to reason.

Besides, we have proved, by a hundred passages, that the Bible attributes to God, not only human infirmities, but the greatest cruelty and injustice.

He says language is incompetent to express the real character of God.

Then why should any one use it for that purpose? But I thought the Doctor told us that *some* portions of the Bible *did* express God's character truly.

Our opponent says we *pervert* the language of scripture.

A strange charge this, to come from one who could deal, as he did, with the passage in Romans, and others! It is especially strange to be made against one who takes the Bible exactly as he finds it, and who grounds all his statements on its plain and obvious meaning.

He says we reject the truth because it is so simple, and that we are influenced by the worst of motives.

Does not our opponent know how easy it would be for us to return such charges?

But we hope to be preserved from yielding to the strong temptation. We have no infallible book to guide us, but we think we can see a better way than charging an opponent in public debate with impure and vicious motives. There is a precept in the Gospels which says, "Judge not, that ye be not judged." We do not ourselves regard the precept as divine or unobjectionable; but a person who does so regard it would do well not to violate it so often in a public audience. However, we believe that a man is justified by works and not by faith alone, and we should try to act accordingly.

He says the Bible is a wonder. So it is in more respects than one.

He says it has been proved, over and over again, that all the parts of the Bible agree. Will he please find us one of those proofs? We never had the happiness to see one.

His remarks about raking up things out of gutters, scavenger work, and the like, my opponent will allow me to pass unnoticed.

He speaks of the arguments of unbelievers being overwhelmed. I recollect no instance of such a thing in the present debate. And Paine's arguments have never been met. Let me say here, that those who have not read Paine's works cannot conceive how wretched are the pretended refutations which have appeared under the sanction of the clergy.

He says that the best evidence of the divine origin of the Scriptures is the substantial agreement and circumstantial variation in their statements. But he gave no instances in point.

The Bible states, in one passage, that *God* tempted David to number the people, and in another, that *Satan* tempted him. Where, I ask, is the substantial agreement? Are God and Satan the same thing?

The Bible states, in one place, that the two thieves reviled Jesus; and in another that one reviled him and was rebuked by the other. Where is the substantial agreement? Is one two? (Interruption by a cry of *Time*.) The moderators will attend to their duty, if permitted.

The Bible states, in one place, that a certain man was two years older than his father, and, in another, that he was eighteen years younger. Where is the substantial agreement?

The Bible states that Saul slew all the Amalekites except Agag, and that Samuel hewed Agag in pieces; but it also states that after this, David went out to war against them. Where is the substantial agreement?

The Bible says, in one passage, that Judas bought a field and broke asunder in the midst, and his bowels gushed out; and, in another, that the high-priests bought the field and that Judas hanged himself. Where is the substantial agreement?

Here are substantial, radical differences and irreconcilable variations. Besides, the maxim which he cites is applicable only to human courts, where human witnesses, liable to err, testify, and it is necessary to sift the truth from the mass of their statements. It is not applicable to the declarations of the omniscient God, who cannot err or speak falsely. (Applause and hisses. Time up.)

DR. BERG: [Applause.] My opponent says that I point to no passage in support of my assertion that we find substantial agreement with circumstantial variety in the Scriptures. Now, there is hardly a child who cannot understand that substantial agreement between the accounts of different writers consists in both giving the same fact. He says one passage asserts,

"And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." 2 Sam. xxiv. 1.

While another says,

"And Satan stood up against Israel, and provoked David to number Israel." 1 Chron. xxi. 1.

He asks, Where is the substantial agreement? Is God Satan?

Well, the substantial agreement is, that David was tempted.

Again he quotes,

"And they took counsel, and bought with them the potter's field." Matt. xxvi. 7.

And compares it with,

"Now this man purchased a field with the reward of iniquity." Acts i. 18.

The substantial agreement here is, that the field was bought, and with the price of Judas' treachery! [Laughter.]

We pass over the blasphemous comparison he institutes by asking, "Are God and Satan one?"—and

merely assert, that we have already answered his miserable subterfuge. We have said, that the Bible must be taken as a whole, and we have referred him to the passage which says:

“Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed.” James i. 13, 14.

If my opponent will persist in advancing such things as arguments, he will lose his reputation for fairness. To quote passages out of their connexion, may be worthy of an infidel, but is unworthy of a man. [Hisses, tumultuous applause, and cries of “Keep quiet.”]

My opponent gives his oft-repeated argument, that Romans xiii. 1–3, teaches that we are to submit to all rulers, be they good or bad, and that damnation is meted out to those who resist them, under any pretence whatever. It is not so. The passage teaches simply:

1. That civil government is ordained by God.

2. That civil government is worthy of the obedience and respect of God’s people, when rulers “are not a terror to good works, but to the evil;” when government is conducted in accordance with the laws of God’s word. It is the evil who are trying to stir up sedition, and break down all governments; who will not admit the existence of any right rule, because it interferes with the excesses in which they delight, and the licentiousness to which their passions would lead them. Does the Bible teach obedience to despots, when their commands oppose His law? Does my opponent assert that God is the author of kingcraft? He well knows it was in anger God gave the Jews a king, and that the first form of government which God gave the Jews was a pure republic. My opponent says that it is written, “Judge not, that ye be not judged.” So it is; and it is also written, “Ye shall know them by their fruits. Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.”

And while we are not to indulge in an uncharitable or censorious spirit, we are not forbidden by that passage to form an estimate of any character from its fruits.

I had scarcely, when my time expired, entered upon the consideration of my opponent's caricature of the window of the ark. The passage reads:

"A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it."

The term "window" is used here to indicate the means of admitting light; hence it is spoken of as being "above." "And in a cubit shalt thou finish it above;" that is, at the top it shall be reduced to a cubit. And what does this indicate? Simply, that the roof of the ark, in which the translucency, or transparency was set, or this window on the roof, sloped upward to a ridge at the top, of about a cubit in width. How was the ark to be ventilated by means of only one small window of a cubit in size? Sure enough! I leave my opponent to answer that question, because the Bible account makes no such statement.

But, says Mr. Barker, it says nothing about ventilators. Truly, and it says nothing about nails, or spikes, either; but are we therefore to suppose that it was built without them? The description of the ark was given to Noah in such a manner as to be intelligible to him; and in the account furnished in the Scriptures men are required to exercise some little degree of candour and common sense; and if they do exercise these, they will not argue that the ark was destitute of every comfort, because all the details are not specified.

So, too, of the door. Mr. Barker says, there was only one. I take the words differently: "The door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it." This seems to me to indicate that each story of the ark was furnished with a door.

To go into a detailed examination of the construction of the ark, would require more time than the limits of this discussion will allow. But I may remark, before dismissing this topic, that those who are, from their profession, capable of forming an opinion entitled to respect, tell us that the proportions of the ark, as described by Moses, are so strictly consistent with the most modern improvements in ship-building, that Noah must have been an extraordinary mechanical genius, to have been able to construct such a vessel, in that early age of the world; so that here, again, the internal evidence of this book, on this question, is, that Noah was divinely directed in the preparation of the ark.

My opponent, I must not forget, sought to make some capital out of the difficulty of procuring animals from so many different parts of the earth. Just as if the God who had power to create those animals, was unable to direct them, by the promptings of instinct, to repair to Noah! Let him not confound his nameless god with Jehovah, the Christian's God, who is the Creator and Sovereign of the universe! This he is continually doing. Our God is the God of nature, of providence, and of grace! This subject of the ark is important on the ground of its intrinsic interest; but its associations are still more momentous. Infidels are constantly asking for FACTS, which all the world agree in—facts, admitted, established by unbiassed evidence. Here is just such a fact, in the story of the deluge. Was it a real occurrence? All mankind acknowledge it in the traditions of the past. North and South, East and West, every where among the nations, you find distinct historical reference to the deliverance of their great ancestor from overwhelming waters. And how was he saved? What does pagan tradition tell respecting the mode in which he was rescued? All agree it was by means of enclosure in a large floating edifice of his own construction. Then he must have had some intimation of this catastrophe. Whence was it derived? Did the earth whisper to him out of the dust, that at

the end of twenty or thirty years, it would disgorge a flood? Or did the stars announce the dissolution of the clouds in terrific rain? Whence then did Noah gain his foreknowledge of the flood? Did he begin to build when the first showers descended? But then it was too late. Why be alarmed at the rain? Had he not often seen rain before?

Blot out the Mosaic record, and you are still not over the difficulty. You meet the story of the deluge in all the records of antiquity. You find it in Greece, in Egypt, in India, in Britain. You see its memorials installed in the most sacred rites of all the nations that ever controlled the destinies of the world, under Providence, all attesting, in their annals, the fact of the flood's occurrence. Whence this universal consent? Are all mankind fools, and dupes of superstition, excepting infidels? Then, admit the fact of a deluge as established, and it implies a communication from God to man. For who but God could give Noah this information? Why did the patriarch provide against a flood, instead of against fire, earthquakes, or explosions? Simply because he was forewarned of God; as the Apostle Paul tells us: "By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith."

Let us pass from these annals to the teaching of nature. We find truth imbedded in the earth; we find the discoveries of geology confirming a deluge.

My opponent says there is in parts of the earth no trace of the deluge.

MR. BARKER: I did not say so. Professor Hitchcock (holding up "Religion of Geology") says, there is no trace, in any part of the earth, of such a deluge as that spoken of in the Bible.

DR. BERG: Then Professor Hitchcock tells a sad — makes a tremendous mistake. In almost all parts of the earth we find indelible impressions, firmly convincing us that God did bring about the catastrophe of submerging the world with water.

My opponent alluded to my remarks on Friday evening on the first chapter of Genesis, and totally perverted them.

Let me now advance on the positive side of the argument for internal evidence of the Divinity of the Bible.

The advent, or the appearance of a personage such as Jesus Christ is represented in the New Testament, in one of the most corrupt ages of the world; the presentation, in his character, of a model of moral excellence such as the world had never before, and has never since beheld; a character unrivalled, and almost unapproached, by the brightest examples of virtue ever known on earth;—the advent of such a personage, at such a time, in such a country, is an event utterly out of the course of nature, and constitutes a phenomenon, in comparison with which, the brightest miracle appears dim.

My opponent must get rid of this difficulty, before he can persuade us that Christianity is a delusion. He will hardly deny the fact of the existence of Christ, altogether; but if he should be tempted to expose his folly to the rebuke which, in that case, it will be sure to encounter, how will he then account for the still more wonderful phenomenon, that four writers, like the Evangelists, should acquire, without superhuman suggestion, the idea of such a character, and transmit such a portrait as this, of Jesus Christ? Imagination, I know, can form the idea of an extraordinary character; but how are four men to conceive, at the same time, the idea of a character like this, of Jesus Christ—with no original—with no prototype before them, from which to draw their copy? The idea is absurd. The character of Christ was real. The Evangelists were utterly incompetent, of themselves, to originate any such portrait. To suppose that they did this thing, involves an amount of absurd credulity, to which no sane man would wish to plead guilty. They were plain, some of them unlettered, men; they were not the miracles of genius, which they must have been, to enable them to originate, in

their own imagination, the lovely character of our blessed Redeemer.

Let me call attention to a few points, which, to my mind, appear to furnish the strongest possible internal evidence of the Messiahship of Jesus.

The first point is this, that the character of Jesus, his appearance, his principles, his doctrines, his government, his kingdom, were altogether different from those which the Jews expected the Messiah to present. They looked for one whose kingdom was to be of this world. The coming of Messiah was regarded by them as the grand event that was at once, and forever, to break the yoke of civil bondage, and then to exalt their nation to the pinnacle of human power and grandeur. Jesus Christ appeared. He proclaimed himself as the long promised hope and consolation of Israel. He came at a period when the expectation of some mighty event in the appearance of an exalted personage was rife, not only in Judea, but prevailed in the east. It was known to the classical historians of that age, and probably to the Roman emperor also. The origin of these impressions was doubtless due to the prophecies of the Old Testament, which clearly designated, as we shall show in due season, the time, the place, and other circumstances in which Messiah was to appear. These classical testimonies are of sufficient moment to authorize a quotation of them. The first is from Josephus. When speaking of the causes which stimulated the Jews to revolt from the yoke of the Romans, he says, "That which chiefly encouraged them to the war was an ambiguous oracle, found also in our sacred writings, that about that time some one from Judea should obtain the empire of the world. This they understood to belong to themselves, and many of their wise men were mistaken in their judgment; for this oracle referred to the government of Vespasian, who was proclaimed emperor in Judea." Josephus gives this explanation as a compliment to his master, the Emperor. The second testimony is from Suetonius (see Vesp. ch. iv.) a Roman historian, who wrote, about the same time,

the biography of the Emperors. His words are : "There had been for a long time, all over the East, a notion, firmly believed, that it was in the books of the fates, that some one from Judea was destined about that time to obtain the empire of the world." The third is from Tacitus. After narrating the calamities of the Jews and the destruction of their city, (Hist. l. 5, c. 13,) he observes that "the mass of the people entertained a strong persuasion, that it was mentioned in the ancient writings of the priests, that, at that very time, the East should prevail, and some one from Judea obtain the empire of the world. These ambiguities predicted Vespasian and Titus; but the common people, according to the usual influence of human passions, having once appropriated to themselves this destined greatness, could not be brought to understand the true meaning by all their adversities." Other passages might be adduced, but these may suffice, that others, as well as the Jews, were in expectation of this great event, which we believe to have been accomplished in the advent of Jesus Christ. This general persuasion is attested also by the fact, that many persons appeared about this time in Judea, pretending to be the Messiah, and deluding multitudes of Jews to their ruin.

Now, let it be remembered that the four Evangelists were not only Jews, participating therefore in the national prejudices respecting the Messiah, but that they were, moreover, from the circumstances of humble birth and education, predisposed to favour the contracted views prevalent among their countrymen. How is it, then, that these men undertake, in opposition to all their own natural prejudices and to all the expectation of the Jewish nation, to hold up, as the Messiah, one whose whole character presented the strongest possible contrast to these anticipations, and as they tell us, with artless simplicity, utterly at variance with their own original wishes and opinions; opinions to which they adhered until after the death and resurrection of Christ?

If my opponent should assert that the gospels

were written after the destruction of Jerusalem, as infidels sometimes pretend, in order to escape from the evidence of the Saviour's predictions, the difficulty remains unanswered; for how is it, that these Evangelists, Jews by birth and conviction, should make him predict the very overthrow which it was thought he would prevent? How should they, despite of their most cherished prejudices, be willing to receive him as the Messiah?

2. The second point in the character of Christ is its marked peculiarity, distinguishing it from every other described either in sacred or profane history.

If the evangelists had been drawing a mere fancy sketch, they might perhaps have found one in the succession of prophets, who had adorned the former annals of their nation, and might furnish an ideal prototype; but Jesus Christ differs essentially from them all. Meek and lowly, patient and gentle as he was, he speaks as one who knows that his mission is to establish a new dispensation, and to bring the race into a nearer and more intimate communion with heaven. Unlike all the founders of Jewish sects, he comes without austerity. His manners are familiar, but invested with indescribable dignity; none are too mean to be beneath his notice. Whilst delighting and comforting his friends, and ready to communicate instruction to every honest inquirer, he overwhelms his enemies by the pungency of his appeals to their own consciences. He assails without fear the hypocrisy of the rulers of the Jewish synagogue, denouncing terrific woes upon the Pharisees, who, whilst alive to all the minor duties of the ceremonial law, were dead to the weightier matters of the moral law, and who while tithing mint and anise and cummin, forgot the practice of justice, mercy and truth. This poor Jew from the village of Nazareth presented his maxims and doctrines with an air of authority, so grand and impressive, that the very men who thirsted for his blood and came to drag him before their unrighteous tribunals, went away confounded, and exclaiming, "Never man spake like this man!" This

originality will appear still more striking, when we remember that the Jews were wedded to habits and opinions marked out by their traditions.

The ceremonial law had been made even more exacting by the glosses of their rabbis. Originally adapted to their natural circumstances in the early ages of their history, its real power had been pampered by traditionary fetters. The Jewish Talmud, whose teachings were regarded with reverential awe, was a compilation of the most grotesque superstitions. The religion of that age was not the religion which Moses had taught, for the Saviour complained that they had made void the law of God by their traditions. Now imagine, how extraordinary to the Jews of that age, must have been the character, and the whole demeanour of Christ: we see him sitting down to meat with unwashed hands, when religious obligation demanded perpetual ablutions; eating with publicans and sinners, and mingling in social conversation with gentiles, from whose touch the Jews shrunk, as though it had been polluting. Listen to his discourses, and instead of sacrifices and tithes, we hear him giving preference to mercy; instead of enforcing punctilious regard to outward ceremonies, he exalts obedience to the moral law; instead of praising external sanctity, devoid of sincerity, he preaches purity of heart: and he does all this, claiming to be the Messiah, the darling object of national expectation! Could such a character have been unreal? How could four unlettered Jews, all whose prejudices and interests were adverse to any such assumption of prerogatives have invented such a character? Look at the artless simplicity with which it is drawn. There it stands, without an effort at adornment, in the grandeur of its own ingenuous simplicity. The infidel, soured by prejudice, may turn away from the portrait of Christ, but what unbiassed mind can fail to discern, in its lineaments of moral beauty, the image of the glorious Son of God, bearing, in its originality, the seal of divine authority? [Time. Long Applause.]

MR. BARKER.—(Silence.) As the discussion to-night may lead to some freedom of comment on the New Testament, and the character of Jesus as there taught, it may not be amiss to make a few preliminary remarks. We wish it distinctly understood that we find no fault with the New Testament on account of anything good in its contents. All its exhortations to virtue, patience, charity, courtesy, temperance, and purity, we cordially approve. Whatever is beautiful, noble, good, and generous, in the characters it recommends as examples, we admire. If we have any objection to it, it is to such portion of its contents as seem to us at variance with truth and human duty. If our duty should lead us to point out any defects, if not positive faults, in the leading characters, we wish it understood that we find no fault with what is good in them. We do not find fault with the Church because it is too good, too pure, too gentle, too courteous, or too useful to mankind. We find no fault with the Ministry because on the ground that it presses human duty too closely on the conscience, or that it wars too sternly with the great evils of intemperance, slavery, oppression and impurity. But we find fault with the book because we think it falls short of the real standard of truth and human duty; and with the Church and Ministry because their members are too little for God, and too much for themselves, too anxious for popularity, wealth and power; not zealous enough for the annihilation of those social evils which cause ignorance and wretchedness, and for the accomplishment of those reforms which would tend to the instruction, purification, happiness, and salvation of the race. In fine, our objection to them is, that they are not sufficiently wise, or holy, or charitable, or virtuous.

The Doctor says, "I ought to know" that the faith which leads to salvation is always accompanied by good works. Now it happens that I do not know any such thing. The vast multitude of those who profess Christianity, and, according to the Doctor and the Bible, I must judge the doctrine by its fruits, do not distinguish themselves by good works, but tumble into the mire of sin, and defile themselves and others with licentious abominations. This is, too, the tendency of their doctrine. If they believed that men reap as they sow, they would sow good seed; but as they believe they will reap as another has sowed, they are apt to be careless about it. Suppose a gardener, instead of trusting to his

own culture, believes his garden will be kept free from weeds by the horticultural skill of a neighbour, the tendency would be to make him defer his labour until some period which might be extremely convenient. But if he believes that fruits and flowers will come only in reward of his own industry, he will be diligent. And so in respect to outward conduct: if I am to be damned or saved, according to the life I lead, I am apt to seek out the best course of life and follow it. But if, on the other hand, I am to be saved by faith, and works are a secondary matter, if I am to rely on another's merits and another's sufferings, the tendency is to make me anxious to get hold of the true faith, to care more for believing right. And as men are not generally philosophers competent to decide in philosophical and theological doctrines, they are led thus to submit to the opinion of priests, who can judge better than they. They put their intellects out to nurse, and, it often happens, their intellectual faculties are nursed out of existence, and they become incapable of distinguishing absolute truth from palpable falsehood. (Hisses.) When taught that "while the lamp holds out to burn, the vilest sinner may return," that sins red as scarlet may be made "white as wool" by an act of faith on a death-bed, and that a man may sin during a life, and then get clear and go to heaven by believing, at the last moment, in another's merits, the tendency is to make a man put off a good life until it is too late to lead one.

The Doctor said that the Scribes and the Pharisees were the infidels of Christ's day. If so, infidels then were very different from infidels now. Infidels now-a-days do not pray and preach in the synagogues, or at the corners of the streets; and especially they do not devour widows' houses, and, for a pretence, make long prayers; they do not pay tithes of mint, and anise, and cummin, and neglect the weightier matters of the law; they do not talk much of trifling ceremonies, but rather of freedom, and intellectual and moral cultivation: they would give a broad wagon-road to opinions on doctrine for a little temperance, charity, purity, and manliness in a man's own character. The Doctor knew that the Pharisees of Christ's day were sectarians, and that they made broad their phylacteries. The infidels were the Sadducees, and it is a remarkable fact that Jesus had little, if any, fault to find with their morality. The Pharisees were the teachers of the law, and, against them, Christ fulminated his most terrible anathemas.

The Doctor says the "substantial agreement" in the two stories, respecting the numbering of the people, was that David *did* number them; and the "circumstantial variation" in the stories is, that one of them says, Satan moved him to do it, and the other that *God* did. And this substantial agreement and circumstantial variation the Doctor says is the strongest of all kinds of testimony.

Well, let us see how such testimony would work in a court of justice. A man has been murdered, and two witnesses are brought who say they know who murdered him. There stands the prisoner suspected of the murder. Samuel is sworn, and testifies the prisoner at the bar killed the man. I saw him do it. I am infallible, besides. I speak by divine inspiration, and cannot therefore err very well. Ezra is sworn next, and he testifies that the person who committed the murder was quite a different man from the prisoner at the bar. Why, says he, the prisoner at the bar is black, whereas the murderer was white. I saw the murder committed. I knew the murderer perfectly. Besides, I am inspired of God; I cannot be mistaken.

Would these two witnesses settle the matter? Just the contrary. They would destroy each other's credit.

But suppose another witness, called James, steps forward, and says *no* man murdered the dead man; he died of an internal disease. I am divinely inspired, and know. This surely would prove the charge against the prisoner. Ridiculous! The result of such testimony would be the *discharge* of the prisoner, and the arrest of the three witnesses as perjured impostors, notwithstanding their pretensions to divine inspiration.

Imagine a *civil* suit respecting a field. I want to prove the field was purchased by a brother priest, and I bring two witnesses to prove the point. Matthew qualifies first, and swears I am an infallible witness. God has made me so. God speaks through me. The field was bought by the priests.

Luke qualifies next, and swears: I have a perfect knowledge of all these things. I am God Almighty's speaking trumpet. It is not I that speak, but God that speaketh through me. *Judas* bought the field. While the court is all amazement Matthew appeals to Jeremiah to *confirm* his statement; Jeremiah is sworn, and says he knows nothing about it. Zachariah is called on, and says it was *he* that bought. And they all declare themselves inspired and infal-

lible. The court says the case must be dismissed. "Please your honour," says the counsellor, "the case seems very plain. The evidence is the best that can be. We have substantial agreement with circumstantial variation. Is this the way the evidence is to be trifled with?" Substantial agreement and circumstantial variation! You may prove anything by such rules. There are the Doctor and myself; we both believe there is such a book as the Bible; this is the substantial agreement. But the Doctor says the Bible is of God; while I contend it is of *man*. This is a circumstantial variation. Nothing more. We are therefore agreed.

The Doctor says again, that what the thirteenth of Romans teaches is, that *civil government* is ordained of God, and that *good* rulers are worthy of the respect of all God's people.

That is just what the passage *does not* teach. What the passage *does* teach is—

1. That we are to obey the powers that *be*, making no exceptions or qualifications.

2. That if we *resist* them we shall receive damnation.

As *reasons* why we ought to obey rulers, the passage tells us—

1. That there is *no* power but of God.

2. That the powers that *be*—the powers then in being—were of God.

3. That whoever, therefore, resisteth the power, resisteth the ordinance of God, and shall receive to themselves damnation. It adds, as a fourth reason, that rulers are not a terror to good works, but—

5. That they are a terror to evil, and

6. That if we do that which is good, we shall have praise from them, &c.

These are the plain, the positive, the unqualified teachings of the passage, and baser and falser teachings, I defy the world to produce. I know well enough that the Doctor could write a better passage, but that is not his business. His business is to prove the passage to be of God, or else give up his theory of scripture inspiration.

The Doctor says *infidels* take the ground that men have no *right* to rule. Does he mean that *we* take such ground? If so, it is a calumny—a base and inexcusable calumny. We say that men *have* a right to rule, when their countrymen appoint them to do so. True, we say that men have no right to rule in virtue of their *birth*, or in virtue of ill-gotten wealth. And we also say, that even when men have been

appointed by a nation to rule, they have no right to use their power against the rights and liberties of the nation. If we are wrong in so believing, have pity on us, and enlighten us. But our principle is, that rulers are for the people, not the people for the rulers. That the people are sovereign, and the rulers servants. That neither king, nor aristocrat, nor priest, has any more right to rule, than the printer or the ploughboy, till commissioned to do so by the people. If rulers abuse their power, the people have a right to depose them. If they resist the will of the people, the people have a right to tumble them from their places by force, and to punish them for their insolence too. The people have a right to resist every form of tyranny and usurpation. "Resistance to tyrants is obedience to God." The English were never farther from damnation than when they humbled the tyrant and the traitor Charles; and the descendants of those English reformers were never farther from damnation, than when they resisted the tyranny of George the Third, and declared this glorious country free and independent.

These are the principles of those you reproachfully call infidels. If you have any better, let us hear them.

My opponent says God instituted a republican form of Government among the Jews.

Then God did well, in our judgment. But did he give no power to the priests, think you?

God never instituted king-craft, the Doctor says. So we think; but there *is* much king-craft in the world, and priest-craft too, and the Bible says the powers that be are ordained of God—and that whosoever resisteth the power resisteth the ordinance of God.

To justify himself in charging us with immorality, he quotes the passage,—“By their fruits, ye shall know them.” Let us quote the whole passage:—“Beware of false prophets, which come to you in sheep’s clothing, but inwardly are ravening wolves. Ye shall *know* them by their fruits.”

I take the meaning to be, “Ye shall know whether preachers are really the friends of the people or not by their *lives*.” Does my opponent know anything about *my* life? Does he know me to be a drunkard, a profligate, or a thief? If he thinks he does, let him speak. If he will prove me guilty of any crime, or stained with any vice, I will retire, and leave the platform and the victory to him. Those personal charges and insinuations are discreditable and inexcusable. (Sensation.)

The Doctor says that there are proofs in almost every part of the earth that at some remote period God visited the earth with a flood. We answer, there are proofs of several great floods, geologists say; but even theological geologists, such as Hitchcock, Pye Smith, and Dr. Harris, say that there is no trace of such a flood as the one recorded in Genesis; that there are no traces of *any universal* deluge; that the great flood of which the earth bears traces all took place before the appearance of man on the earth. As for the origin of the almost universal *tradition* of which the Doctor spoke, what more natural than for men, when they saw almost everywhere the marks of great floods, to frame some such stories as those of the Greeks and Romans, or the monstrous and impossible fable of the Bible.

One word more about this deluge story, and we have done for the present. According to Hitchcock and other Christian geologists, there are half a million species of birds, beasts and creeping things. According to the Bible, therefore, there would have to be above a million in the ark; for of the birds and all clean beasts there would be fourteen of a species. Noah and his family would have to feed, water, and clean after 3350 a minute, (hissing and applause,) or 66 in a second. The idea is monstrous. (Hissing and applause.)

The Doctor again says that the matter of which the universe is made was created an indefinite period before the six days mentioned in Genesis. So say we; but the *Bible* does not say so. The Bible says nothing about the creation of matter; it simply speaks of the creation of the heavens and the earth, the sea, and *all* that in them is; and these it over and over again declares, *contrary* to the revelations of geology, were *all* made in six days, about six thousand years ago.

However, I am glad the Doctor is beginning to place himself on geological, philosophical, infidel ground.

He has told us twice that the *natural* man understandeth not the things of the Spirit, neither can he know them, because they are spiritually discerned. We ask, Why then does he talk to natural people about them? Did he come here to talk to the *regenerate* only? If natural men cannot understand spiritual things, how are they to *become* spiritual? Can we be converted by the truth *before* we understand it? Are we to be converted first, and understand it only afterwards? What is the use of your spiritual things, if people can be regenerated and made spiritual without them?

My opponent should know that the original word should be translated *animal*, not *natural*. The *animal* man,—the man lost in sensuality,—the man in whom the intellectual and moral faculties have never been unfolded, cannot well understand the things of the Spirit; but are *we* thus animal? Does it become the preacher of humility to say, *My* intellectual and moral faculties are well developed; but my opponent's are not developed at all? I am *spiritual*, and can judge all things; but my opponent is *animal*, and can judge or discern nothing.

Perhaps it would be as well to let others judge which of us seems to understand things best.

We had next an essay on the advent of Jesus, and on his character and doctrine. The object of the essay was to prove the Bible of superhuman origin, I suppose; for the superhuman origin of the Bible is the point in dispute.

Did the essay make good that point? Did it prove a single *book*, or single *chapter* of the Bible of superhuman origin? Not at all.

He says there was a general expectation, about eighteen hundred and fifty years ago, that some great personage was to be born, in Judea, who should gain the empire of the world.

Very well; what then?

Several persons appeared among the Jews, says he, and professed to *be* that person.

Exactly so; the very thing to be expected in such circumstances. There is a tendency in such expectations and prophecies to fulfil themselves exactly in that way.

But Jesus of Nazareth was the person really alluded to. Where is the proof? Did the Dr. give us any? We think not. But suppose he had proved this point; would it prove the divine origin of Solomon's song, or of the blasphemous, immoral and contradictory portions of other parts of the Bible? Would it prove the superhuman origin of any book? Nothing of the kind.

But the character of Jesus was perfect, and his doctrine was true and divine, said the Dr.

But did he prove what he said? He did not even attempt to prove it. His essay, on this point, was all assertion; bare, unsupported assertion.

Did he tell us what constitutes a perfect character? No.

Did he tell us how we may know when a character is perfect? No. Did he tell us on what grounds he judged the

character of Jesus to be perfect? No. But to maintain his proposition, he must prove all this. What *proof* does the New Testament offer of the real character of Christ? None. But the Dr. says his portrait is drawn by those who were well acquainted with him. He offered no proof that this was so, but if it was, are we sure that their narration is always accurate? (Cries of—Time up.)

DR. BERG.—(Enthusiastic applause.) Before proceeding to answer my opponent's speech of this evening, I will allude to a few points made by him last evening. He says of the account given by Matthew,

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, and gave them for the potter's field." Matthew xxvii. 9, 10. That no such words are found in Jeremiah, though a somewhat similar account is given by Zechariah. Zech. ix. 13. I will easily explain this by the quotation of a few words from "Gaussen on the Inspiration of the Scriptures."

"We know by Jerome, that there existed in his day an Apocryphal book of the prophet Jeremiah, in which the words quoted by St. Matthew are found, letter for letter. It is also known that the second book of Maccabees records many of the actions and words of Jeremiah, which are taken from another book and not from his Canonical Prophecies. Why then should not the words quoted by the Evangelist really have been pronounced by Jeremy, and might they not have lived in the memory of the Church, down to the time of Zechariah; who would then himself theopneustically give them a place in holy writ? as is the case in the traditional words of Enoch, quoted in the Epistle in Jude; or the traditional words of Jesus Christ, quoted by the Apostle Paul, in the Book of Acts. What confirms this supposition is, that the words cited by Matthew are only partly found in Zechariah. Moreover, it is known that this prophet loved to record the words of Jeremiah."

My opponent then introduced a large amount of

chaff, which would require time to winnow and sift. You cannot wish me to occupy either my time or yours for this purpose now. (Applause.)

There are certain kinds of argumentation which it is almost impossible to meet by sober refutation. When we find a man assuming the strut of self-satisfied complacency in order to hide the vexation of spirit which betrays itself, notwithstanding all efforts of concealment, and beginning to quibble and equivocate, and try to supply his lack of argument by the most glaring sophistry and evasion, we can hardly demand more or less of his opponent, than that he should present a few samples of the polemical tricks by which the enemy of truth endeavours to escape from his embarrassments. I shall therefore cull a few specimens of my opponent's style of dialectics, and leave him to the enjoyment of the fragrance they will diffuse. You will remember he quoted me as arguing thus: "There is a grandeur of style, a concentration of thought, about the Bible, which bespeaks its divine origin." *So indeed*; he rejoins, *then every book which is thus characterized is of superhuman authority?* Certainly not. But does my opponent call this a candid statement of my position? Did I introduce these features as the proof, or as merely a link in the chain of evidences? He goes from point to point, and from link to link, and holds up each separate item, as though I had made my argument depend upon the statement of insulated peculiarities, instead of regarding the combination of the excellencies of the Scriptures as the point in debate. The absurdity of my opponent's position may easily be made apparent. Suppose, he were engaged in describing the qualities of man's physical nature, including of course body and soul, though as some infidels declare they have no soul, we may perhaps, to make the illustration plainer to them, leave the spiritual part out of the question. Among other things, my opponent tells us, every man has two ears, unless they have been cropped for some misdemeanor; but in his normal state as a man, he has two ears, among other

qualities which he describes. I come to him, after the lapse of a day, and show him an animal that has two long ears, which I introduce to him as his fellow man and invite him to embrace his brother! What would he think of such a perversion of his argument! Precisely what I think of his style of reasoning—it might pass for a joke, but it would be very sorry logic. He would tell me, Did I say that every animal that has two ears is a man? I rejoin, Did I say that every book which presents “concentration of thought, and dignity of expression” is superhuman? This kind of artifice constitutes the strength of my opponent’s tactics. He has given us samples of it in every speech in which he has pretended to answer my arguments, but I shall not follow him. The Latins say, “Ex pede Herculem,” I will add a new saying which may be taken as a parody, “*ex aure asinum.*”

The same device is seen in his attempts to evade the point of my rejoinder, when I show him that the word God is a generic term. “Oh!” says he, “I thought there was but one God.” “Thou believest there is one God. Thou doest well. The devils also believe and tremble.” There is but one true God, I admit, but as there is a multitude of imaginary deities or gods, the term has come to be generic also, and as my opponent’s god is not the God of the Bible, if he owns any god at all, he ought to have a distinct name, be it Jupiter, Apollo, or Joseph Barker! He tells me that I admit that the heathen could come at a knowledge of the unity of the Divine nature, because I say, the word *θειότης*, which St. Paul uses in Rom. i., denotes not the attributes of God, but simply his being, or the unity of his being. I do admit that this passage denotes the possibility of knowing the power of God, and the fact of his existence as one God, but does that prove that the heathen did know the latter truth? Is it not a fact, that though they *might* have known these great truths, “they, nevertheless, professing themselves wise, became fools, and changed the glory of the incorruptible God into an image made like to corruptible man,

and to birds, and four-footed beasts and creeping things," and that instead of worshipping one God, they bowed the knee to a multitude of false gods? Show me a nation under heaven that professes any idea of one all perfect God, that has not borrowed it from the Bible? Without the Bible, notwithstanding that the heathen are responsible for all the knowledge which may be obtained from the works of creation, they are nevertheless still addicted to the grossest forms of superstition and idolatry, as they ever have been!

My opponent has quoted the words, "that which may be known of God is manifest in them, for God hath showed it unto them," as though the apostle meant that the light of nature is sufficient to teach men all that can be known of God!" Preposterous folly! What! Does the apostle Paul teach that the revelation of the divine will and counsel contained in the law and the prophets and in the inspired writings was altogether needless? Was Paul an infidel Deist, as *Job was a Pagan* Deist? Any man who looks at that passage honestly, will see that it is explained by the very terms with which it stands in close connexion, and that the apostle means just what he says; that the heathen are responsible for all the knowledge of God which they can derive from the works of nature. "Because, that which may be known of God is manifest in them, for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse!" What becomes now of Mr. Barker's assertion, that all the attributes of God are known from the works of nature? Why should Paul specify eternal power, one attribute, if the next word, Godhead, were intended to intimate that the heathen knew all the attributes of Jehovah? Thus, again, my opponent, shows the poverty of his own resources as an infidel, by running to the Bible for his proofs; but his quotations cannot save him.

Look again at the style in which he seeks to evade the overwhelming conviction of ignorance, or something worse, in the proof that Job, whom he styled a Pagan Deist, was an humble believer in Christ, as his Divine Redeemer? Oh! says he, the passage does not mean that at all—your own commentators deny its application to Christ! But, how is this? I thought Mr. Barker wanted us to take the plain meaning of the words of the Bible without the light of commentators, and now when the plain meaning slays him by proving that the oldest book extant contains a direct prediction of Christ, he runs to the commentators! Well, if he gets among them, they will show him very little favour, for nine-tenths of them favour the view I have presented, and not one Christian out of a thousand could accept any other. Commentators say you? But Mr. Barker is his own commentator. He has a plan of hermeneutics which surpasses every other system in convenience. So again, when I quoted the words of Christ, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," he proceeds, like an orthodox "priest," to compare Scripture with Scripture to get at the meaning, and he tells us the words do not teach that little children when they die go to heaven, but they mean simply that those who would receive the gospel, must become like little children! Now the truth is, the words imply both what I assert and what Mr. Barker ascribes to them. "If of such is the kingdom of heaven," then Christ will not turn them away from heaven. Mr. Barker knows that the words kingdom of God, and kingdom of heaven in the New Testament imply frequently the gospel dispensation, which in its widest range includes the true church of Christ on earth, and in heaven, or the whole administration of Christ's kingdom of glory. But what are we to think of this shuffling mode of argumentation adopted by my opponent, shifting his ground as he does when the truth presses him? One moment he laughs at the idea of a divine interposition to keep Abraham from sacrificing his son Isaac—that

story he puts among the fables of the Bible, and yet he tells us God demands human sacrifices, and then cites the case of Jephthah's daughter to show that Jehovah did *not* interfere in order to save the poor girl from being offered a burnt offering. Did ever man blow hot and cold more fiercely than my opponent? What ridiculous folly to place Abraham's obedience and Jephthah's rashness on the same footing, supposing that Jephthah did offer his daughter as a burnt sacrifice! If an infidel in his desperation should leap from the roof of this hall and dash his head upon the pavement, would God be chargeable with accepting human sacrifices, because he does not suspend the laws of nature in order to save the suicide from death?

My opponent betrayed the wretched subterfuges to which he is compelled to resort, by denying the analogy between the moral government of God as revealed in the Bible, and the administration of the laws of nature, patent to his own senses. He says it was cruel in God to have the sons of Saul hanged on account of their father's sin in murdering the defenceless Gibeonites, after the faith of the princes of Israel had been solemnly pledged for their protection! I tell him, settle the question with your nameless god, who, you say, is the god of nature, and by whose law the children of the drunkard and the sensualist are made to suffer calamities entailed by paternal or ancestral crimes. He answers, what civil government would be justified in pursuing such a course? I answer, none! Because such things are from their nature beyond the province of human jurisdiction and control. This is another of the pitiful evasions, by which my opponent seeks to escape, when he is cornered. The question is one which belongs to *God's* administration, not to *man's*; the solution of the fact is not my province, but the fact that God does visit the sins of the father upon the children is proved by the order of nature and of providence as fully as by the dogmas of revelation. Let my opponent tell us why it is that the god of na-

ture, who is his god, if he has any, has so ordered this course of nature that the penal consequences of the sin of parents are often transmitted to their posterity? Is his god almighty? If so, could he not have ordered the physical constitution and the laws of physiology differently, so that no such injustice should be done to unborn children? Let him reconcile this with his ideas of a merciful god.

Do you not see in this very train the verification of the Bible doctrine, which links the misery of the race with the transgression of its first progenitor?

Another point I must not forget, because it is important as a development of infidel theology. I asked my opponent how the soul has power to recover from the effects of sin or vice? He stated that every man has a saviour within himself. If I understand him *now*, conscience is the law of that internal saviour, and obedience to the dictates of conscience constitutes the salvation or recovery of the soul from sin. Thus, if a man steals your money, he must not keep it, he must make restitution. So far, so good. He satisfies *you*; but has he committed no offence against God, which requires satisfaction? Does the law of God say, "Thou shalt not steal?" or is this merely a *human* ordinance, as Mr. Barker says? If it be merely a human statute, then to disobey, on his principles, involves no offence against God, because God's authority has nothing to do with it. What kind of a god is the infidel's god, that cares not whether his worshippers steal, commit adultery, or lie and cheat? But here is a difficulty. A man robs you, and while he is working out his salvation, by considering whether he will hear the law of his internal saviour, or not, he is suddenly taken ill, and dies before he can make restitution! What then? God never forgives sin, you know, according to my opponent. What becomes of this unfortunate violator of the eighth commandment? Will Mr. Barker send him to the infidel's heaven, of which he told us the other day? Or will that saviour which every man has within himself, save the pirate, the gambler

and the profligate, whose heart is as hard as vice and profligacy can make it? Oh! what a miserable jargon of contradiction is involved in the atheistic creed of my opponent, when he denies that the laws, doctrines and institutions of the Bible are of any super-human authority!

Numberless points in his former speeches might be exposed in the same style, but the game is not worth the powder. Thus, when he says the Bible does not define what adultery is, though this is a flat untruth, we might ask, how is it then that all Christians know what adultery is? Perhaps, because infidels have taught them what it is. Then, again, he talks of a contradiction in the history of the crucifixion, because one evangelist says that one of the thieves that were crucified with Christ railed at him, whilst the other prayed to him, and another evangelist says, that both railed at him. How does he know that both statements are not true? Had Mr. Barker been there, when Jesus was crucified, joining in the cry, "Away with him! away with him!—we will not have this man to reign over us!" he would, perhaps, have found that at the beginning of that fearful scene of crucifixion, both malefactors railed at Jesus, but that soon, subdued by the majestic sweetness of the suffering Saviour, the heart of one of those companions in sorrow was broken, and he began to pray and to rebuke the reviling infidel, who, even in death, taunted the Saviour and derided his kingly power. Does he ask for substantial agreement here, amid circumstantial variety? See it, in the great truth that Christ was crucified between two thieves, thus fulfilling the prophecy of Isaiah, hundreds of years before that fearful day of crucifixion, "and he was numbered with transgressors." Before my opponent can cite any contradiction as proved, it is for him to show that the apparent discrepance cannot possibly be reconciled by any rational explanation.

I will now proceed with the argument, drawn from the character of Jesus Christ. When my opponent

attacked that argument, he knew that I had only entered upon the threshold of it. This was scarcely fair, but I go on.

3. *The character of the Redeemer is marked by features of unexampled moral grandeur.* There is the most wonderful combination of qualities apparently the most opposite. The most imperturbable fortitude is found associated with tenderness the most exquisite. The majesty of supernatural greatness is linked with the most condescending familiarity, the displays of superhuman power are associated with a humility that condescends to the most menial service of benevolence. He who raises Lazarus from the dead washes the feet of his disciples. Claiming to be Lord of all, and dispensing bounties like a Prince, yet the Son of man amassed no treasure, and was content, though he had not where to lay his head. Represented as working the most astonishing miracles, which overwhelm the beholders with amazement, he seems unconcerned about his fame, and calmly leaves his deeds to make their own impression. Then, view him in his hours of suffering. Oh! what majesty encircles the brow of Jesus of Nazareth! He is great when uttering those precepts of unearthly grandeur, commanding the vindictive Jew to love his enemies and bless his persecutors—he is mighty, when in the majesty of divine tenderness, he stops the mournful train who are bearing the widow's son to the tomb, and gives him back to his mother's embrace; but he is greater and mightier still, when he hangs upon the cross of Calvary, and whilst the rabble shout and revile, he prays, "Father, forgive, they know not what they do;" and then, amid the rending of the rocks and the throes of nature quivering in agony, he bows his head and gives up the ghost.

Need we press the argument that the Evangelists were the conscientious narrators of facts which they believed. How could *they* in that age of corrupt literature, men as they were, of uncultivated taste, how could they emerge from the influence of the babbling follies of false traditions, and startle the world with

the portrait of a character, such as had never before been conceived, and clothe it in the simplest garb of unaffected narrative? We see the sublimity in the character of Jesus, but this is not owing to any art of the narrators; it is the sublimity of truth that needs no ornament and can bear none!

4. *The perfection of this portrait is its symmetry.* From first to last, it is consistent. Amid all the circumstances of his life, there is the same undeviating devotedness to his Father in heaven, the same condescension to human infirmity, and the same compassion for human sorrow—the same meekness under reproach—the same self-denying contempt of worldly pomp and splendour, the same calm repose in the favour of God. Whether the multitude frowned and cursed him, or hailed him with hosannas—whether driven in fury from his native city, or borne in triumph into Jerusalem, whether comforting his disciples in private, or exposed to the insults of an infuriated rabble, whether expiring on the cross, or living in the brightness of the resurrection, he is still the same great and compassionate Jesus of Nazareth, the friend of the poor, the Saviour of sinners! Never, throughout the whole course of his mysterious sojourn upon earth, does a word drop from his lips, unworthy of the majesty of the divine character and mission which he claimed; his whole life was one continued attestation of the truth that he was what he professed to be, God manifest in the flesh, the Son of God, and the Son of man, holy, harmless and undefiled.

This may suffice as our leading argument on the internal evidences of the truth of the Bible and of Christianity. Let my opponent meet it. Let him explain, on his principles, the phenomenon exhibited in the life and character of our adorable Redeemer.

Infidels admit that Jesus Christ was a good man. Rousseau has left on record one of the most beautiful testimonies to the exalted purity of Christ's character to be found in any language. After contrasting the death of Socrates with the death of Christ,

he says: "Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the mark of fiction: on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it: it is more inconceivable, that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction and of the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero." This is a tremendous confession.

PAINE is another witness. This wretched man, after scandalizing the account of Christ's supernatural birth in his Age of Reason, uses the following language:

"Nothing that is here said can apply even with the most distant disrespect to the moral character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practised was of the most benevolent kind; and though similar systems of morality had been preached by Confucius and by some of the Greek philosophers many ages before, by the Quakers since, and by many good men in all ages, it has not been exceeded by any."

[Time up. Dr. Berg sat down amid tremendous cheering.]

MR. BARKER. "He was a virtuous and amiable man," says Paine. And so, as far as I know, will every unbeliever say. [*A whistle.*] We say that the portrait of Christ, as given by the Evangelists, possesses many beautiful traits. But we deny, at the same time, that his teachings were always perfectly good, and that his reported arguments were always sound. If Rousseau published the passage just quoted as expressive of his own convictions and not of those of some character in a novel, why call him an infidel? If he uttered

them as his own, if he abode by them during life, without altering or withdrawing them, then he was a Christian and no infidel. But if he changed his opinions and withdrew them, then there will probably be found some reason for it in his works. Paine's writings show that he admired moral and intellectual excellence wherever found, that he studied with rapture the beauties and wonders of nature and art, that he repeated with enthusiasm the touching poetry of the 19th Psalm, and did full justice to the character of Christ.

The Dr. says that there were apocryphal books of Jeremiah and Enoch, and that Matthew referred to the former. What! Matthew, an inspired man, quoted an apocryphal book!

He says that I deal in glaring sophistries. A real sophistry is never called such; it is exposed. But when a disputant finds an argument he cannot answer, he is glad to escape with denouncing it as sophistry. [*Hisses.*] He complains of my dealing with one of his arguments as insulated—says it was but a “link in the chain.” Well, if all the links are shown to be unsound, what becomes of the chain?

He speaks of animals with two ears. If I had attempted to prove anything analogous to the proposition that every animal with two ears is a man, I would have exposed myself to the charge of folly and absurdity. But I did nothing of the kind, and it is to no purpose that our friend, by a vast deal of learning and research, no doubt, has discovered that there are other animals in the world with two ears besides man. (*Hissing, applause.*) This evening, the Doctor has changed his plan. Having exhausted the English language, he has taken to calling me bad names in Latin. (*Applause and hisses.*) He seemed ashamed to speak [*hisses*] what he had to say so that everybody could understand him, but said in Latin: “*Ex ore asinum*,” that is to say, “You may see from Barker's mouth that he is an ass.” (*Hisses and applause.*)

DR. BERG.—I said, “*Ex aure.*”

MR. BARKER.—I thought you said *ore*.

DR. BERG.—No—*aure*.

MR. BARKER. Great difference, truly! I give him the due credit for it. He did not say from his *mouth*, but “from his *ear* you may see he is an ass.” You may see from this what credit is due to his statements, for he knows that my ears are no longer than his. And if he cannot be trusted in these matters, he cannot be trusted in any thing he says.

[Tremendous hisses and applause. Some of the applause came from the platform.]

WM. D. BAKER, Esq., Chairman. There has been repeated disorder upon this stage, and I despair of seeing the Moderators succeed in preserving order in the audience when the signal of the contrary is given from those who should set a better example. I have been privately appealed to, to do my duty. My only duty is to keep order upon the stage and keep silence, unless some question is referred to me by the Moderators. And I now wish it distinctly understood that if there is any further disorder upon this stage, I am not to blame. [Cries of *good, good.*]

MR. BARKER.—The Doctor recurs to the fact that children suffer for the sins of their parents, and considers it according to Scripture. Now I find the Scripture says just the contrary: Ezekiel declares “that this shall no more be a proverb in Israel; the fathers have eaten sour grapes and the children’s teeth are set on edge.” And as to the natural laws of penalty for every transgression, I cannot imagine that better ones could be established by Almighty power. And it is far better to have fixed laws, so that men may know what they have to expect, than uncertain ones, so that they could have no rule whatever of life. I will add, that I consider the doctrine that He has linked the misery of the human race with the misery of its first progenitor, and that He has condemned the majority of mankind to an eternal hell of fire and brimstone for one man’s transgression, as the masterpiece of blasphemy. Neither man nor devil, black as he is painted, could invent a blacker and more terrible blasphemy. (Sensation.) He says that a father would punish his child, and, without atonement, would punish him forever for an offence. If the case mentioned were mine, I would not. I would reprove the child, and show him why he should not repeat the offence; and I cannot believe that the good God is less mild and less loving than an earthly parent.

I have said that the tendency of the Scriptures, when accepted as divine, is bad. Does not every man who is guilty of adultery or polygamy fly at once for shelter to the Bible? Do not the Latter Day Saints justify polygamy on the ground of the example of the patriarchs and of David and of the wisest of men? I was reading, some time ago, a Presbyterian paper which declared that there were some sins at which God would never connive, and at others which he would, in certain circumstances; that he would not connive at idolatry,

but that he would at polygamy, concubinage and slavery! And yet these men cast the first stone at Infidels for immorality! There is no book, in the whole circle of literature, portions of which encourage licentiousness more plainly than the Old Testament Scriptures. (Sensation.) And as to the discrepancies in its statements, I have no doubt that if my opponent could find as many and as glaring ones in the Mormon Bible, he would regard them as triumphant demonstrations that that book was an imposture and fraud.

The Doctor speaks of Christ's character as one of unexampled moral grandeur, as one exhibiting a combination of many qualities apparently opposite. We have no doubt he was a sane and good man, but there is no proof of the numerous qualities attributed to him by the Doctor. We are told that Christ was unconcerned about his fame, yet we read that he inquired of his disciples what men said of him. He prayed for his murderers! Did no one else ever do so? We read of cases in which good men did the same long before the Christian era. The Doctor tells us the rocks were rent at the time of the death on the cross. Why take this for granted? Why not prove it before assuming it to be true? In fact, there is no proof that the Evangelists were the authors of the narratives which are called by their names, and which were probably compiled by others, and afterwards put under their names by ignorant or fraudulent men. There are chronological marks about some of them which show that they were not written by eye-witnesses, but made up from floating traditions. Hence the incongruities and uncertainties of the record.

But Christ's character was perfect! There are some things put into his mouth by his biographers—sayings to his mother and others—which, so far from becoming God, would not become a perfect man. My opponent, instead of asserting, should have established his propositions in relation to the symmetry, consistency and elevation of his character, and shown that a character so beautiful had not preceded Christ, and that there were no such bright characters in his day. He should have established that Christ, in his whole career, did nothing blameworthy, but performed his whole duty. Can he do all these things with no more aid than the imperfect records of the Evangelists?

But it is necessary to do all these things, before he can prove the character of Jesus to have been perfect. Besides, what proof did he give us, that the character given of Christ

in the New Testament, is his *true* character? None. What proof can he give, that the character of Christ as given in the Gospels is a genuine, real, true character of any one? None.

It was drawn by people well acquainted with him. Where is the proof? But suppose it was, do people well acquainted with public characters, all picture them truly? By no means.

Does not prejudice or passion, love or reverence, often cause them to exaggerate? Is it not common with people to think more highly of their friends and benefactors than they ought to think? Does not affection often blind people to the faults or failings of their friends, and throw a more than natural radiance about their virtues and excellencies? It does. Might it not be so in the case of Jesus and his friends? Where is the proof that it was not? But further, where is the proof that the portrait given us of Jesus in the Gospels, was drawn by persons acquainted with him? There is no such proof. There is proof to the contrary.

But the character of Jesus is so much above all that could be imagined in such a dark and vicious age, that it is impossible any one could have *feigned* it, or painted it from fancy.

Has my opponent then found out how far the powers of fancy can go? The truth is, nothing is more common than for genius to imagine and to picture forms and characters more beautiful than reality. The painter, the sculptor, and the poet, all give us forms and characters more beautiful and more perfect, than the real forms and characters in the world around them.

Biographers and historians do the same. So far from it being *difficult* to do so, it is difficult not to do so. It is a common complaint, that writers of lives make the men they write about into angels. They drop their faults, and multiply and magnify their virtues. They act on the principle of saying nothing but good of the dead. The writers of Wesley's life say nothing of his foolish conduct towards his wife. The Quaker editors of George Fox's life leave out all such passages as appear likely to lower him in the estimation of his readers. Our love often blinds us to the faults or failings of our friends, even while they are living, but how much more powerfully does affection operate in this way when our friends are dead!

Men are always imagining persons and things, and states of society, better or more perfect than any that really exist. The earth never saw a golden age, yet poets have often paint-

ed it. There are no real Utopias on the earth, but there are many such places in books. There are no winged angels, perhaps, either in earth or in heaven, yet there are many to be seen in pictures.

There is scarcely a poem, a biography, or a history; a novel, a romance, or a picture-gallery, which does not present fairer, more perfect, more beautiful characters or forms than are met with in the world of realities.

Cannot *malice* paint a man *black*er than he is? Of course it can. It can turn a poor creature, however innocent, into a devil. And cannot love and gratitude paint a man fairer than he is? Of course it can. It can turn the most homely creature into an angel. And who will prove that it might not be so in the case of Jesus and the Evangelists?

But remember, says our opponent, the character of Jesus was drawn in a most dark and depraved age. But we happen to know better. The age in which Jesus is said to have appeared was more than usually enlightened, and could boast of much superior virtue. You need only to look into Roman and Grecian history to see this.

Besides, the beautiful portraits and exalted sentiments of superior men of preceding ages had been presented, and the moral portrait painter of the age had access to them. There were the beautiful sentiments of poets and prophets—the exquisite portrait of the Patriarch Job, in the 29th and 31st chapters of the book that bears his name, and the unsurpassed expressions of moral truth attributed to Balaam, a pagan prophet, in chapter 6th of the book of Micah.

The facts that present themselves in refutation of the assertions of my opponent are innumerable. But it is waste of time to dwell on this point. It will be soon enough to deal with the arguments of my opponent when he has been so good as to bring them forward.

The Doctor says the Jews were expecting a temporal prince as their Messiah, who was to raise their nation to dominion and glory; while Jesus spoke only of spiritual dominion and glory and blessedness in heaven. What he promised his disciples were poverty, reproach, persecution and death. My opponent is greatly mistaken. According to the Gospels, Jesus spoke of himself exactly as a temporal prince, and promised his followers wealth, and honours and dominion here on earth.

The Doctor will not deny that the disciples *expected* Jesus

to set up an earthly kingdom, I suppose. He will not deny that they quarrelled among themselves about the highest places in his kingdom? He will remember what two of them said to him, according to the story; "We trusted it was he that should deliver Israel, but now their hopes were blighted." I suppose he remembers the questions his disciples are said to have put to him before he was finally parted from them: "Lord, wilt thou at this time restore the kingdom to Israel?" And finally, I suppose he will remember it is said that when he parted from them, some of his attendants cheered the disappointed office-hunters with the assurance that their friend would come again, as they had seen him go away, and that the hope of his speedy return was the great support of the early church.

And now for the words of Jesus himself, as attributed to him in the Gospels.

1. In Matthew vi. 33, he tells them that if they will seek the kingdom of God and its prosperity, all other things needed shall be added to them.

In Mark x. 29, 30, he says:

"And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life."

In Matthew xix. 28, he says:

"And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Not a statement, then, of my opponent, will bear investigation. He errs on every point.

But now let us take a somewhat *different* view of the subject. He says the New Testament is divine. We ask for proof, and he gives none. [Time expired.]

DR. BERG.—(Applause.) When I said *Ex aure asinum*, I did not mean to say that my opponent was an ass, but that his arguments were foolish; so that his eloquent denunciation of personal attacks does not apply. I would advise him, however, when next he has occasion to use the Latin language, to better un-

derstand its drift. My time was up just as I introduced Paine as a witness to the high moral character of Christ. But my opponent differs from Paine. I took it for granted that they stood in the same catalogue, but it seems not. My opponent stands alone. He is the only one among infidels I have ever heard of, who has no word of commendation for the character of Christ; who thinks that character worthy of no love or veneration. He overtops them all, and in that bad eminence I leave him.

MR. BARKER.—I did not say the character of Christ was unworthy of veneration. I believe it was. (Hisses.)

DR. BERG.—Did he not attempt to impair the hold which that character has upon every Christian? (Applause.) All other infidels concede that he was a good man. Will a good man lie? No. Then Christ spoke truth, and when he claims to be the Son of God, to work miracles, to save sinners, he claims no more than what belonged to him. Who will call him good, if, under the guise of seeming virtue, he was all his life endeavouring to establish a fable? Would not this have been hypocrisy? But by the concessions of my opponent's predecessors in the warfare against Christ, it is admitted that he was entitled to the reverence of mankind. They admit his truth, his goodness; then they must admit his claims, and thus they are overthrown by their own concessions.

JOSEPH BARKER is another witness. This man, though in a public debate, continued through successive nights, utterly unable to tell his opponent the specific name of his God, and compelled by his own admission to admit that he cannot explain how he comes into the possession of a clear knowledge of all the attributes which he ascribes to his God, and having failed by garbled extracts from the Methodist Hymn Book and from the Bible, to which in his desperation he had recourse, in order to prove that he can discover all the attributes of his God from the works of nature, was nevertheless constrained, reluctantly, to acknowledge that Christ was not unworthy of veneration.

These, I repeat, are tremendous concessions. They prove all that my opponent has laboured hard to disprove. If Christ was a good man, then he spoke the truth. If Christ was a good man, then the claims he asserted are substantiated. For who will say that he was a good man, if he wore the external garb of virtue merely to establish that religion which my opponent discards as a miserable fable: a system which he denounces as a dynasty of priestcraft, hypocrisy and oppression? Thus, my opponent is pinned to the wall, pierced by the point of his own sword. What were the claims which Jesus from first to last asserted as credentials of a divine commission?

1. He claimed to be a perfect teacher.

2. He claimed to set a perfect example: to be the model man of the race.

3. He claimed to be a perfectly sinless being.

4. He claimed that all men should love and obey him.

5. He claimed to work miracles as no other man ever did.

6. He claimed, that in him all the prophecies of the Old Testament respecting the Messiah, were fulfilled.

7. He claimed that he would himself rise from the dead.

8. He claimed that he would ascend to the right hand of God.

9. He claimed, that as the Lord of heaven and earth, he would administer the government of the world.

10. He claimed, that as the final judge of quick and dead, he would revisit this world, in power and great glory, and mete out the awards of eternity to all men, an eternal heaven to his friends, and an endless hell to his foes!

Let my opponent escape from this dilemma if he can. All the powers of sophistry which he can command, all the pomp of bold assertion in which he so much excels, cannot extricate him from this terrible contradiction. I hold him bound, despite his struggles upon the rock of salvation. He must either de-

nounce Christ as an enthusiast and impostor, and thus retract his concession that Jesus was a good man, or he must admit that these attacks upon the law and the prophets, these denunciations of the falsehoods and impieties of the Old Testament Scriptures, the moral portion of which Jesus endorsed fully and to the letter, are slanders, base falsehoods, which none but the Father of lies could suggest, or the children of that Father publish to the world. Let him choose upon which horn of that dilemma he prefers to be slain. Let him show how a good man, like Christ, could give his entire energy and life, and devote himself even to an ignominious death, in order to uphold that moral government which my opponent denounces as barbarous and unjust! Let him show, how a good man could impose upon the credulity of assembled thousands, by professing to work miracles, when in reality he wrought none! Let him show how a good man could claim, that all the prophecies, continued from the beginning of the world's history, for 4000 years down to his advent, relating to the Messiah, were fulfilled in him, when in reality these prophecies were dark and unmeaning, and were not accomplished as Christ declared them to be! The whole question hinges upon the simple inquiry, Was Jesus Christ sincere in putting forth these claims? If he was, and if they were not well founded, then, with reverence be it spoken, he was a deluded fanatic; if he was not sincere, then his enemies spoke the truth when they denounced him as a deceiver. If the former case be chosen, that he was sincere, but deluded, then a wilder case of hallucination is inconceivable. Think of Jesus of Nazareth, so lowly to all human appearance, proclaiming himself as the light of the world, and the author of a new life to his followers, enabling them to survive the shock of death itself! Think of his offers to satisfy the longings of the soul after immortality, and calling aloud, "If any man thirst, let him come unto me and drink!" Think of his claim to be one with God, and that all things were delivered to him by the Father, and that all petitions addressed to him by his

disciples should be granted. Think of the prediction of his death and resurrection and ascension to heaven, and then tell me, if Christ was a sincere but deluded man, where in all the wildest vagaries of human insanity can aught be found that can furnish a parallel to these? But, did he, with a sound mind, put forth these claims with the intention to deceive? No! It is impossible! Look at that moral character, so lovely and blameless. Look at his all pervading piety—his self-sacrificing benevolence! Hear him pray for his murderers on the cross, and then let the infidel tell us, if his tongue does not falter in uttering the blasphemy, that, through all this, this glorious model of excellence, was planning a scheme of deception the most monstrous that ever human heart conceived! Do we not know that this was not so? Strike down the image of Christ, and you destroy all possibility of faith in any indications of goodness! You may fill the air with pestilence—disrobe the sun of his beams—the calamity may be borne, but oh! if you quench the light of Christ's virtue, you take from us the life of life!

I know that nothing is too sacred for infidel blasphemy. I know that the atheistic crew, who mock the institutions, and deride the faith of our common, glorious Christianity, are prepared for any atrocity which the malignity of the devil can suggest. I know they would spit upon the face of the Saviour, and smite, with the fist of wickedness, that countenance upon which angels gaze with holy awe and admiration. I know that all which infidel malice can devise, and infidel hardihood attempt, has been done, to destroy the moral power of the doctrine of Christ; but I admonish my opponent in advance, to beware how he reviles the blessed name of our King, Jehovah-Jesus, lest he who holds the breath of man in his control should let him know that there is a God in heaven, and cause his blasphemies to freeze upon his lips!

I proceed now to consider the *external* evidences of the truth of the Bible; not because the argument

for its Divine inspiration, on the ground of internal evidence, is by any means exhausted—for I have scarcely glanced at the mass of testimony by which it is supported—but because I have given quite enough to my opponent to keep him well employed, should he attempt an answer. And as Jesus Christ is the great central object of this whole book, I propose, in discussing the department of prophecy, the first subject under the grand division of external evidences, to confine myself chiefly to the consideration of about one hundred distinct predictions relating to the Lord Jesus Christ, all of which were literally fulfilled in the circumstances attending his birth, his life, death, resurrection from the grave, and ascension to the right hand of the Majesty on high.

The argument deduced from prophecy is simply this. By prophecy, we mean a knowledge and manifestation of secret things, which it is not possible that human sagacity could foretell, and which therefore involve the necessity of an extraordinary revelation from God; and we argue, that when we find Jehovah, through successive ages, indicating, thousands of years before-hand, that a certain great event should take place, and hundreds of years before that event took place, indicating, by successive prophets, the most minute incidents in the history of Him who is represented as the Messiah, the conclusion is irresistible, that the commission of that personage is divine, and that Christianity is therefore ordained of God as the religion by which the world is to be blessed with the knowledge of God's counsel and character, and with the blessings of salvation.

This inference we deem irresistible, and beyond the power of infidel sophistry or denial to gainsay or resist. My opponent may tell us, in every speech he utters, about this contradiction, or that solecism; but if we prove to him that these prophecies respecting the Messiah have been accomplished, his string of paltry objections becomes a rope of sand, which a puff of wind will scatter to the four corners of the earth. Jehovah himself indicates this as one of the credentials of divine revelation.

In the forty-first chapter of Isaiah, a chapter of gorgeous beauty, and precious evangelical promise, he says: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them: or declare us things for to come. Show the things that are to come hereafter, that *we may know that ye are gods*; yea, do good or do evil, that we may be dismayed, and behold it together." Then, as if gazing upon the blank confusion of the pagan and infidel worshippers of false gods, the prophet cries out, in Jehovah's name: "Behold, ye are of nothing, and your work of naught; an abomination is he that chooseth you." Then he foretells the coming of Messiah: "I have raised up one from the north, *and he shall come*: from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know? and beforetime, that we may say, he is righteous? Yea, there is none that showeth; yea, there is none that declareth; yea, there is none that heareth your words. The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing; their molten images are wind and confusion!" (Verses 21 to 29.)

My opponent may perhaps talk of the oracles of heathenism as an offset to the Christian argument; but I shall say of them, in advance, all that I think need be said, in a single sentence: In all the divinations of pagan oracles, there is not a single clear token of genuine prophecy. By this I mean, they were destitute of dignity and importance; they had no connexion with each other; they related to no one object of central interest, and seldom, if ever, looked

into times remote from their own. The prophecies of the Bible, on the other hand, constitute a chain, all linked together, and leading every man, who approaches with honest heart to handle the word of life, to Jesus Christ as their centre; and throughout the Patriarchal, the Jewish, and the Christian dispensations, they concur in a harmony and uniformity of design, which clearly reveal their origin. The whole range of prophecy is of prodigious extent. It begins with the history of the fall of man, and ends with the consummation of all things; it was uniformly carried on in the line of one people, separated from the rest of the world, and made the repository of the divine oracles; and it centres in one glorious Person, who, though spoken of as the "Seed of the woman," and "the Son of man," is still represented as being superior to angels and men; as far above all principality and power; as the Heir of all things, by whom Jehovah made the worlds; as the Son of God, equal with God, the express image of his person, and the brightness of the Father's glory; one in essence, distinct in person, and, with the ever-blessed Spirit, constituting the Triune God, who is over all, blessed for evermore.

Of such transcendent dignity is Jesus Christ possessed, whom Christians adore as the Saviour of them that believe, and whom they receive as their Messiah and Lord.

I propose now to offer a series of prophecies relating to Christ, all of which were fulfilled in him.

For the sake of convenience, I present these prophecies in the following, which is from a summary extracted from Simpson's *Plea for Religion and the Sacred Writings*.

[N. B. Some of them were not introduced into the discussion for want of time.]

Messiah was to come among men before the destruction of the second temple.—Jesus Christ preached in that temple; and it was totally destroyed within forty years afterwards. (Compare Haggai ii. 7; "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts;" with Matthew xxi. 23; "And when he was come into the temple, the chief priests and the elder of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?") See Josephus.

Messiah was to come into the world before the dominion of the Jews was taken away.—Christ was born that very year when Augustus Cæsar imposed a tax upon the Jewish nation, as a token of their subjection to the Roman government. (Compare Genesis xlix. 10, with Luke ii. 1—7.)

When Messiah should make his appearance among men, it was to be a time of general peace, after dreadful wars and convulsions.—When Jesus Christ came into the world, the Roman wars were just terminated, the temple of Janus was shut, and universal peace reigned through the empire. (Compare Haggai ii. 6, 7, 9, with the Roman History of this period.)

Messiah was to make his appearance among men, at a time when there should be a general expectation of him.—When Jesus Christ came into the world, all nations were looking for the advent of some extraordinary person. (Compare Haggai ii. 7—9, with Matthew ii. 1—10, and John i. 19—45.)

Messiah was to be born according to the ordinary course of nature, but to descend from a pure Virgin.—Jesus Christ was born of the Virgin Mary. (Compare Genesis iii. 15; Isaiah vii. 14; and Jeremiah xxxi. 22; with Matthew i. 22, 23.)

Messiah was to be the son of Abraham, the father of the faithful, and the friend of God.—Jesus Christ was sprung from that illustrious Patriarch. (Compare Genesis xxi. 1—12, with Matthew i. 1—16.)

Messiah was to be the Son of Isaac, and not of Ishmael.—Jesus Christ was sprung from Isaac, and not from Ishmael. (Compare Genesis xvii. 16—21, with Matthew i. 1—16.)

Messiah was to be the son of Jacob, and not of Esau.—Jesus Christ did descend from Jacob, and not from his brother Esau. (Compare Genesis xxv. 24—34; xxvii. 27—29; xxviii. 13, 14; with Matthew i. 1—16.)

Jacob had twelve sons. Messiah was not to spring from any other of the twelve, but from Judah.—Jesus Christ claimed Judah as his ancestor in a direct line. (Compare Genesis xlix. 8—12, with Matthew i. 1—16.)

Messiah was to be sprung from Jesse, the father of David, king of Israel.—Jesus Christ was his descendant. (Compare Isaiah xi. 1, with Matthew i. 1—16.)

Jesse had eight sons. David was the youngest. From none of seven elder, but from David alone was Messiah to derive his origin.—Jesus Christ was the son of David. (Compare 1 Samuel xvi. 1—13; 2 Samuel vii. 12—15; Psalm lxxxix. 19—37; Matthew i. 1—16.)

Messiah was to be born in a poor and mean condition, when the family should be reduced to a very low estate.—Jesus Christ, both on his father and mother's side, was of very low and mean appearance, though descended from such illustrious ancestors. (Compare Isaiah liii. 2; Luke i. 48, 52; ii. 7, 24.)

Messiah was to have a messenger going before him, to make ready a people prepared for the Lord.—Christ had a messenger going before him, who fully bare witness to his pretensions. (Compare Malachi iii. 1, with John i. 19—34, and iii. 26—36.)

The forerunner of Messiah was either to be Elijah himself, or

one in the spirit of Elijah.—John the Baptist, the forerunner of Christ, was altogether in the spirit of that great prophet. (Compare Malachi iv. with Mark i. 1—8.)

The forerunner of Messiah was to preach in the wilderness, and to prepare the minds of the people for his coming. John the Baptist did preach in the wilderness of Judea, and professed himself to be sent to prepare the Jews for the advent of Christ. (Compare Isaiah xl. 3—5, with Matthew iii. 1—16.)

The forerunner of Messiah was to be considerably successful in his office—John the Baptist was treated with great respect by his countrymen, and made large numbers of disciples. (Compare Isaiah xl. 3—5, with Luke iii. 21.)

Messiah was not to be born at Jerusalem, the capital of his kingdom, but at Bethlehem, an obscure country village.—Jesus Christ was born at Bethlehem, by a very peculiar providence. (Compare Micah v. 2; “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting;” with Matthew ii. 2; “Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”)

Messiah was to go down into Egypt, and to be called out from thence.—Jesus Christ went down into Egypt, soon after his birth, and was called out from thence by an angel of the Lord. (Compare Hosea xi. 1, with Matthew ii. 13—23.)

Messiah was to converse and preach the gospel in the region of Galilee.—Jesus Christ lived and conversed so long in that obscure and despicable part of the land of Israel, that he was, by way of contempt, denominated the Galilean. (Compare Isaiah ix. 1, 2; “Nevertheless, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined;” with Matthew ii. 22, 23; “But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene;” and Matt. iv. 23, 25; “And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.”)

Messiah was to sustain the office of a Prophet, when he came to redeem mankind.—Jesus Christ sustained that office in all its extent. (Compare Deuteronomy xviii. 15, 18; Acts iii. 22, with Luke xxiv. 19; Matthew xxiv.)

Messiah was also to sustain the office of a Priest when he appeared on earth.—Jesus Christ was a Priest, and offered, not in-

deed the blood of bullocks and of goats, but his own most precious blood. (Compare Zechariah vi. 13; Hebrews ix. 11—14.)

Messiah, though a Priest, was not to be of the tribe of Levi, and after the order of Aaron, but after the order of Melchizedec.—Jesus Christ was of the tribe of Judah, and had an everlasting priesthood, after the order of Melchizedec. (Compare Genesis xiv. 18; Psalm cx. 4; Hebrews vi. 20; vii. 1—28.)

Messiah was, moreover, to sustain the office of a King, when he took on him human nature for the salvation of his elect.—Jesus Christ was a King, even while upon earth; and, now that he is in heaven, his dominion extends over all worlds. (Compare Psalm ii. 6; Zechariah vi. 13; ix. 9; with Luke i. 32, 33; John xxiii. 36, 37; and Rev. xix. 16.)

Messiah was to be a righteous King, and emphatically the Prince of Peace.—Jesus Christ was eminently distinguished as a righteous person, and the great peace-maker both on earth and in heaven. (Compare Isaiah xxxii. 1; Psalm xlv. 1—17; lxxii. 1—19; Jeremiah xxiii. 5; Zechariah ix. 9; Isaiah ix. 6; Luke ii. 14; Ephesians ii. 4—22.)

The kingdom of Messiah was to be universal and everlasting.—Jesus Christ has a kingdom, that, in due time, shall be universal in its extent, and eternal in its duration. (Daniel vii. 27; Luke i. 32, 33; Rev. v. 12—14.)

Messiah was to be emphatically the Just One.—Jesus Christ not only answered the description, but is repeatedly called by that name. (Compare 2 Samuel xxiii. 3; Isaiah xi. 5; Acts iii. 14; vii. 52; xxii. 14.)

Messiah, to whom belonged the land of Judea, was to be denominated Emmanuel.—Jesus Christ was the proprietor of that holy land, and was expressly called by the name of Emmanuel. (Compare Isaiah vii. 14; viii. 8; Matthew i. 23; and John i. 11.)

Messiah was to be endowed with a peculiar degree of wisdom and understanding.—Jesus Christ, his enemies being judges, spake as never man spake, and taught a more pure and excellent doctrine than ever had been received among mankind before. (Compare Isaiah xi. 1—5; John vii. 46; Matthew xiii. 54—58; Matthew v. vi. and vii. chap.)

The doctrine of Messiah was to be of the most healing, encouraging, and consolatory kind.—The doctrine of Jesus Christ was singularly adapted to the healing of wounded minds. (Compare Isaiah lxi. 1—3; Matthew xi. 28—30; John xiv. 1—3.)

The doctrine which Messiah should preach was to have a powerfully transforming influence upon the minds of men.—The Gospel of Christ had all this effect upon the dispositions and conduct of every one of his genuine disciples. (Compare Isaiah xi. 6—8; with Acts ii. 41—47.)

Messiah was to be peculiarly kind and affectionate to young, distressed, and tender-spirited persons.—Jesus Christ was singularly attentive to all such characters. (Compare Isaiah xl. 11; lv. 1—3, lxi. 1—3; Matthew xii. 20; and Mark x. 13—16.)

In confirmation of his divine mission, Messiah was to display many wonderful works among the people.—Jesus Christ wrought abundance of miracles in confirmation of his pretensions, and the

doctrines he taught. (Compare Isaiah, xxxv. 5, 6; with Matthew viii. and ix. chapters, and John xxi. 25.)

Messiah was to have but little success in preaching the Gospel among his countrymen the Jews.—Jesus Christ was almost universally rejected by them. (Compare Isaiah liii. 1; xlix. 4; Rom. x. 1, 3, 21.)

The minds of the Jews were to be so veiled that they should not know their Messiah when he came among them.—The minds of the Jews were so sealed up, and enveloped in prejudice against Jesus Christ when he appeared, that he was treated by them as an impostor and deceiver. (Compare Isaiah vi. 9—13; xxix. 9—14; 2 Cor. iii. 5—18.)

Messiah was to be despised and rejected of men; a man of sorrows and acquainted with grief.—Jesus Christ was despised and rejected of men; and a man of sorrows and acquainted with grief. (Compare Isaiah liii. with Matthew xxvi. and xxvii. chapters, and Phil. ii. 7, 8.)

Messiah was to be seen riding into Jerusalem, sitting upon a young ass, as a token of the humility of his mind.—Jesus Christ answered this prediction, as well as every other that went before concerning him, in the most minute circumstance. (Compare Zechariah ix. 9, with Matthew xxi. —11.)

When Messiah should enter Jerusalem in his meek and humble manner, great crowds of the common people should welcome him with shouts and rejoicing. When Jesus Christ rode into that proud metropolis in low disguise, the general cry of the mob was, Hosanna to the son of David; blessed is he that cometh in the name of the Lord: Hosanna in the highest. (Compare Zechariah ix. 9, with Matthew xxi. —11.)

Messiah was to be actuated with such a burning zeal for the house of God, as even to be endangered by it.—Jesus Christ displayed that zeal upon various occasions. (Compare Psalm lxix. 9; John ii. 17.)

Messiah was to be betrayed into the hands of his enemies by the treachery of an intimate friend.—Christ was betrayed by one of the disciples whom he had chosen. (Compare Psalm xli. 9: lv. 12, 13; Matt. xxvi. 47—50.)

Messiah was to be sold for thirty pieces of silver. Jesus Christ was sold for the sum predicted. (Compare Zechariah xi. 12; Matt. xxvi. 14—16.)

Messiah's price, the thirty pieces of silver, was to be cast to the potter in the house of the Lord.—All this was done when Judas betrayed his Master. (Compare Zechariah xi. 13; Matthew xxvii. 3—10.)

Messiah was to be condemned in judgment, and suffer death under the colour of public justice.—Jesus Christ underwent a mock trial, was declared innocent by his very judge, and yet delivered over to be crucified. (Compare Isaiah lix. 8, 9; Matthew xxvii. chapter.)

The followers of Messiah were all to forsake him in the time of his greatest need.—When Jesus Christ was apprehended, and put upon his trial, all his disciples forsook him and fled. (Compare Zechariah xiii. 7; Isaiah lxiii. 5; Matthew xxvi. 56.)

Messiah was to finish his public employment, in confirming the covenant, in about three years and a half. Jesus Christ began his public office at thirty years of age, and was put to death at thirty-three and a half. (Compare Daniel ix. 27, with the period of our Lord's ministry in the four Gospels.)

Messiah was to be ignominiously scourged by his persecutors.—Jesus Christ was treated in this manner. (Compare Isaiah l. 6, with Matthew xxvii. 26.)

Messiah was to be oppressed and afflicted, and yet not open his mouth in complaint. He was to be brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth.—Jesus Christ, the Lamb of God that taketh away the sins of the world, before Pilate held his peace. “And when he was accused of the chief priests and elders, he answered nothing.” (Compare Isaiah liii. 7, with Matthew xxvi. 63, and xxvii. 12—14.)

Messiah was to be taken up with wicked men in his death.—Christ was suspended on a cross between two thieves. (Compare Isaiah liii. 9, with Matthew xxvii. 38, 60.)

Messiah was to be buried in the sepulchre of a rich man — Christ was buried in the tomb of a rich counsellor. (Compare Isaiah liii. 9, with Matthew xxvii. 38, 60.)

Messiah was to be put to death at the end of 490 years, from the time when a commandment should go forth to restore and to build Jerusalem.—Now it is remarkable, that from the seventh year of Artaxerxes Longimanus, king of Persia, from whom Ezra received his commission, ch. vii. 8, to the death of Jesus Christ, there are just 490 years. (Daniel ii. 24.)

Messiah was to be presented by his enemies with vinegar and gall during his sufferings.—In this manner was Jesus Christ treated, as he hung upon the cross. (Compare Psalm lxix. 21, with Matt. xxvii. 34, and John xix. 28—30.)

The persecutors of Messiah were to pierce his hands and his feet, —So did the bloody Jews and Romans treat the Redeemer of mankind. (Compare Psalm xxii. 16, with Matthew xxvii. 35.)

When Messiah was put to death, his enemies were to part his garments among them, and for his vesture they were to cast lots.—When Christ was crucified, these actions took place. (Compare Psalm xxiii. 18, with Matthew xxvii. 35.)

When the Messiah should suffer death, not a bone of his body was to be broken.—When Christ was crucified, not a bone of him was injured. (Ex. xii. 45, and Num. ix. 12, with John xix. 28—30.)

When Messiah should be put to death, his side was, by some means not declared, to be pierced.—When Jesus Christ was crucified, his side was pierced with a spear. (Compare Zechariah xii. 10, with John xix. 34, 37.)

When Messiah should come, there was to be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.—When Christ came, he appeared to put away sin by the sacrifice of himself, and by the shedding of his blood once for all. (Compare Zechariah xiii. 1; and Hebrews ix. and x. chapters.)

Messiah was to make atonement for the iniquities, transgressions, and sins of the world —Jesus Christ was a propitiation for the sins of the whole world. (Is. liii. 5; Daniel ix. 24; 1 John ii. 1, 2.)

Messiah was to make this atonement in the last of Daniel's seventy weeks.—Jesus Christ was crucified that very week. (Daniel ix. 27.)

Messiah was to abolish the old and establish a new dispensation.—Jesus Christ abolished the ceremonies of the Law of Moses, and brought in a more perfect and rational economy. (Compare Jeremiah xxxi. 31—34, with Hebrews viii. 6—13.)

Messiah was not to lie in the grave and be turned to corruption like other men.—Jesus Christ did not continue in the grave, nor did he see corruption like the rest of mankind. (Compare Psalm xvi. 10, with Matthew xxviii. 6.)

Messiah was to be raised from the grave on the third day after his interment.—Jesus Christ was buried on the Friday, and rose from the dead on the Sunday morning following. (Compare Hosea vi. 2; Matt. xx. 19; Matt. xxvii. 1—7; 1 Corinthians xv. 4.)

Messiah was to ascend up into heaven, and reign there at his Father's right hand, invested with universal dominion.—Jesus Christ did ascend up into heaven in the sight of many witnesses, and took his place at the right hand of power, invested with universal dominion. (Compare Psalm xvi. 11; lxviii. 18; Isaiah ix. 6, 7; Luke xxiv. 50, 51; Acts i. 9; and Matthew xxviii. 19.)

When Messiah ascended into heaven, his ascension was to be attended with the ministers of heaven, to usher him into his Father's presence.—When Jesus Christ ascended up into heaven, two men stood by the Apostles in white apparel, and addressed them on the joyful occasion. (Compare Daniel vii. 13, 14, with Acts i. 10, 11.)

Messiah was to send down from heaven the gift of the Holy Ghost, as a token and pledge that he was exalted, and that his Father was pleased with what he had done upon earth for the redemption of his people.—Jesus Christ sent down the gift of the Holy Ghost, in the most conspicuous and miraculous manner. (Compare Psalm lxviii. 18; Joel ii. 28—32, with Acts ii. 1—4, and Ephesians iv. 8—12.)

The doctrine of Messiah was to begin to be preached at Jerusalem, and from thence to spread itself through the nations.—The gospel of Christ was first preached in that city, and actually dispersed itself through all the neighbouring countries in the course of a few years. (Compare Isaiah ii. 1—4; Micah iv. 1—4; with Acts 2d chapter, and Romans x. 18.)

Though Messiah was generally to be rejected and despised in his life-time; after his death the pleasure of the Lord, in the conversion and salvation of mankind, was to prosper in his hand.—How exactly these circumstances agree with the history of Jesus Christ, is well known to every Christian. (Isaiah liii. 10—12.)

The followers of Messiah should meet with great and severe trials and persecution for their adherence to his cause.—The followers of Jesus Christ had the whole world in arms against them for several ages. (Compare Isaiah lxv. 5, and Malachi iii. 1—3, with Matt. x. 16—18, and 1 Corinthians iv. 9.)

The rejectors of Messiah should be rejected of God, and his followers called by another name.—The Jews, who would not have Christ to rule over them were rejected by him, and his followers were called by another name, through divine appointment, as it

should seem, to accomplish this prophecy. (Compare Isaiah lxii. 2; lxxv. 15, with Acts xi. 26.)

This is a concise view of some of the predictions contained in the Old Testament, concerning the nature, birth, life, doctrine, sufferings, death, resurrection, ascension, and kingdom of the Lord and Saviour Jesus Christ. There can be no doubt respecting the priority of the predictions to the birth of Christ, because it is well known by every person, who is at all conversant in these matters, that the Old Testament was translated out of Hebrew into the Greek language, and dispersed over the world, many years before Christ came; and that the latest of the predictions was upwards of three centuries before the birth of the Redeemer of mankind. Such a variety of circumstances, therefore, predicted concerning one man, so many years before he was born, of so extraordinary a nature, and under such convulsions and revolutions of civil governments, all accomplished in Christ, and in no other person that ever appeared in the world, point him out with irresistible evidence, as the Saviour of mankind. I call upon, and challenge the most hardened infidel in Christendom to refute the conclusion.

Let my opponent meet this argument from prophecy, which establishes Christ's claim to Messiahship, if he can. Let him show how all these distinct predictions relating to minute circumstances, so literally fulfilled in the history of Jesus of Nazareth, may be accounted for without the aid of divine providence. Sneers and blasphemies will not help him here. Let him meet the argument, presented in the fifty-third chapter of Isaiah. If he deems the evidence from prophecy of so easy refutation, let *him* tell us what shall be on the morrow. We shall be happy to test his natural powers, if he will step forth and as an infidel seer, declare to us in detail, the circumstances of his own precious history, for a week in advance. He cannot do it. Among all the gods of infidelity there is not a counsellor that can reveal the future. This is Jehovah's prerogative alone. He has put this seal upon the Bible, that infidels may know that the God of Israel is the Lord, and that beside him there is no God. How is it possible that these specialities should all be literally accomplished in the history of Christ, unless he was indeed the Messiah, ordained of God, the hope and consolation of the believing world? With unshaken confidence, we may say, in the words of Philip to Nathaniel, "We have found him, of whom Moses in the law and the prophets did write!" Infidels may smite his glo-

rious visage and pour contempt upon his spotless character, and basely slander the holy Redeemer, but their filthy aspersions shall only cover their own names with merited and everlasting infamy. If the infidel can believe that all the coincidences of prophecy and history were the effects of blind chance, we can say with truth, *Oh! infidel, great is thy faith!* Of all men, infidels, and of all infidels, Atheists are the most credulous. Witness their rejection of the evidence of prophecy!—[General applause.]

SEVENTH EVENING—*Wednesday, January 19th.*

MR. BARKER. [The speaker commenced with a rapid recapitulation of the points claimed by him to have been established in previous speeches. This was followed by a few general remarks on the small number of persons who have had the Bible and the “blind reliance” of professing Christians upon their spiritual guides. He then proceeded as follows.]

You have heard from my opponent that Paine regarded Jesus as a virtuous and benevolent man, and the morality he taught as amiable and good. If you were to read his writings, you would find many other good things there. The priests are afraid of people reading them, lest they should be converted by their sound sense and powerful argument. The reason why they call him a drunkard is not because he was one, but to prevent men from reading his writings.

One word more in regard to Paine’s character. Does my opponent think that to prove Paine a drunken profligate would be to prove the Bible divine, or our views of the Bible erroneous? If so, he must think that to prove a professor or a minister of Christianity a drunkard or a debauchee, would be to prove the Bible false! And what would be the result then? We should have proofs by hundreds of thousands. All we should have to do in that case would be to name Bishop such a one, or Elder such a one, or Brother such a one, and the doctrine of Bible inspiration would be overthrown. One of the most drunken and licentious classes of men in England, if not the *most* drunken, is the Methodist priesthood. You know the opinion entertained by Protestants of the *Catholic* priesthood. Bad as it is, it *has* been, if it is not even now, too true. Jesus, ac-

cording to the Gospel, spake of the clergy as whited sepulchres, *fair* outwardly, but inwardly full of all uncleanness. The same is true of the clergy now, we imagine. But does this prove the Bible merely human? It does not.

A word about drunkenness. The Bible gives people liberty to use wine and strong drink; and we know how the use of such drinks generates the appetite and leads to drunkenness. One passage even says:

"Give strong drink unto him that is ready to perish, and wine unto him that is of heavy heart. Let him drink and forget his poverty, and remember his misery no more." Prov. xxxi. 6, 7.

And a man must drink very freely to do that. Another passage represents Jesus as making wine for a marriage feast. The guests had finished what had been provided by the host, and Jesus, according to the story, made—how much do you think?—about one hundred and thirty gallons. This, supposing the number of guests to have been about twenty, would be six gallons apiece. (Hisses. Laughter. Cries of oh! oh!) A liberal supply for men who had already drunk what the host had provided. Another passage says:

"Drink no longer water, but use a little wine for thy stomach's sake, and thy frequent infirmities."

Is it to be wondered at, that lovers of the Bible so often are lovers also of the bottle, and slaves to intemperance? Those passages are among the strongholds of the drinking system, and will be so, so long as the Bible is regarded as divine.

Now, look at *nature* as a guide in this matter. She utters her most urgent protests against its use. The taste, the stomach, the brain, the nerves, the muscles, all cry out against it. The burning throat, the aching head, the heavy eye, the reeling brain, the subsequent depression of feelings, all are God's voice speaking in man's nature against the use of the destructive drink. Let men's attention be called to the voice of nature or of God; let their minds be enlightened with respect to the fearful ravages intoxicating drinks make when taken into the system, and the use, the sale, the manufacture of the drink will cease through all the abodes of man. *Our* law, the law of our nature, and the laws of nature generally, go unchangeably and forever against intoxicating drinks; and no man can name any excuse either for drunkenness or moderate drinking, who is acquainted with them.

I grant portions of the Bible speak against drunkenness; but it does not say what drunkenness is. (Hisses. Laughter. Cries of oh!) It gives no rules by which a man may know when he is drunk. (Hisses.) It allows people to *use* the drink in undefinable quantities, and drunkenness naturally follows. *Our* law is against the use of the bewitching and destructive article altogether. A believer therefore in *natural* law, is most *inconsistent* if he drinks.

But let us not be understood as allowing the charges made against Mr. Paine. In Paine's day almost all drank. Paine was not an exception. But he appears to have been more temperate than his neighbours, as unbelievers generally are. (Hisses and applause.)

The Doctor says I traduce the character of Christ. I do not. To speak of a good man as imperfect, is not to traduce.

But I speak of it as not worthy of the reverence of mankind. I do not. The character of every good man, and especially of every brave reformer and philanthropist, is worthy of reverence, even if it should not be free from imperfections.

He says if Christ was a good man, he must have spoken the truth on all occasions, and the claims he put forth must have been valid.

1. It does not follow. Good men may err.

2. Besides, there is no proof that Jesus spoke all that the Gospels represent him as speaking. There is no proof to the contrary.

3. Apply the Doctor's reasoning to the case of Swedenborg. We have the fullest evidence that he was a good man. He was, besides, a philosopher. Yet the Doctor does not allow his claims. He claimed to be inspired. He believed that God had granted him innumerable revelations. His revelations, too, were of a pure and benevolent tendency. He even foretold future events, if testimony is worthy of any credit, and read men's hearts. He knew what was taking place in distant lands, at the moment it was taking place. There were none of the common indications of insanity about him, but the marks of the highest intelligence; purity, disinterestedness, philanthropy, and even piety. For he was a Christian, though a philosopher. All this is attested in a manner in which the Gospel story is not attested. Yet we do not admit his claims. We believe he was in error to some extent. There are laws of nature at work in his case which he did not fully understand. His belief in

supernaturalism, his erroneous Christian philosophy, led him to misinterpret his experience, and to put forth claims in behalf of his doctrines which were not valid. It has been so with thousands. It might be so with some of the founders of Christianity. But in *their* case we do not *know* what claims they put forth. In the case of Swedenborg we do.

The Doctor says Jesus claimed to be a sinless being, a perfect teacher, a perfect example, entitled to universal obedience, a worker of miracles, such as no other man ever worked, &c. We ask, 1. Where are the proofs that he put forth those claims? The Gospels say so. But where is the proof that the Gospels are strictly true? Where is the proof that the writers of the Gospels *knew* the truth on the subjects on which they wrote? 2. Where is the proof that they were faithful witnesses? 3. Where is the proof that the Gospels have come down to us uncorrupted? There is no proof of *any* of these points. There is no proof to the contrary. There are *no* good grounds for the common belief; there are the strongest reasons for rejecting it; reasons literally innumerable.

I must either denounce Jesus as an enthusiast or impostor, says the Doctor, or acknowledge him a divine and supernatural personage.

Not at all. It is only necessary to suppose that he was a good, kind man, a preacher of righteousness to the best of his knowledge, and a friend and benefactor of the poor, and all the rest can be accounted for without difficulty. We know how churches magnify and glorify their founders,—how rapidly fabulous stories spring up about popular leaders even while they live, and how much more rapidly they multiply and gather round the memories of the good and the great when they are dead. A thousand stories of miracles are in circulation respecting Father Matthew; and the number may be doubled after his death. Stories of miraculous works are to be found in the Lives of Wesley, Brammell, and other Methodist ministers. These miraculous stories sprang up more rapidly formerly, and multiplied much faster. It was so in every country of antiquity. All the great men were miracle workers in the estimation of the masses. The early histories of Greece and Rome are full of miraculous stories. So are the ancient writings of other nations. In earliest ages men made their benefactors into gods. In later times they were content with making them into *sons* of God. Miracu-

lous powers and supernatural gifts were ascribed to them. Days were set apart for their worship, and priesthoods established to attend to their interests.

All these things could take place in times of ignorance and credulity, without fraud, or with comparatively little fraud. So it might be with Jesus. It was enough that he was a good man and a reformer: a friend of freedom and a friend of man: an enemy of the priests and sectarians of his day, and a stern denouncer of their false theology, their vicious morality, and their deceitful, selfish, and intolerant doings. The love and admiration of his followers, without any ill design, would make him first a prophet, then a worker of miracles, then a being of supernatural origin, or Son of God, and even God himself. It was as natural for the love and admiration of his friends to make him a God, as for the hate and rage of the priests and sectarians to make him a devil. Both were natural.

When once exalted, all the rich sayings afloat in society, and all the best maxims of antiquity would be attributed to him, and mixed with the tradition of his own sayings. Tales of miracles would grow as rapidly and as plenteously as flowers in spring. Those tales of miracles and traditions of his sayings, would in time be written down. The writers might be no cheats. They might be as firm believers in the traditions of the churches which they collected, as the churches themselves. One writer would copy another, making such alterations as tradition or his own conjectures might seem to require. The plain matter of fact writers would compose such books as those of Matthew and Mark. The more imaginative could colour his narrative, and give us such a story as that ascribed to Luke, while the dreamy, poetical, transcendental philosopher, would produce such a gospel as that of John.

Mark, we do not say the canonical gospels *were* produced in this way, though we are inclined to believe they were, but only that they might be thus produced. The facts we have given, show that the representations of Jesus, of his sayings and doings, found in the gospels, might all be accounted for, without either supposing that Jesus was a fanatic or an impostor; or that the authors of the Gospel were wicked and wilful deceivers. I am sorry the time is so short, or I could give a thousand facts, (hisses and contemptuous laughter,) both from ancient and from modern writers, as well as from

the experience and observations of living witnesses, in confirmation of this view of the case.

But how came the gospels to bear the names of Apostles of Jesus, if they were not composed by them? We answer, how came the Apostles' creed, the Apostolical constitutions, the apocryphal gospels and epistles to be called after the Apostles? We answer—

1. Books often get the names of men who are not their authors, where there is no intentional fraud. It was thus in ancient times especially. But—

2. At a very early period fraud began to be practised in the church, and that on a very large scale. Men wrote books without end, and gave them out as the works of Jesus, Thomas, Nicodemus, or any one whose name was in high esteem. Hence, a great number of gospels appeared, and a still greater number of Epistles. These pious frauds increased with amazing rapidity. Falsehood was held to be lawful if it tended to the praise and glory of God. To prove this, I need only quote another passage from Mosheim. He says: [Here Mr. Barker's time expired.]

DR. BERG.—I am anxious to proceed with the positive argument, for time is urgent; but as my opponent seeks to cover the real questions at issue by a web of perversions, it may perhaps be well to pause for a moment in order to brush them out of the way. He is evidently beginning to find, that his reckless assertions and bold blasphemies against the God of the Bible are not argument, and that apparent discrepancies require nothing more than the exercise of a little candour in order to reconcile them. In giving a revelation to men, God does not change the nature of the instruments whom he employs as the medium of his communications. He speaks to fallible men by the mouths of prophets, evangelists, and apostles, and all that we are concerned to know is the great truth which affects the present happiness and eternal destiny of men. Circumstantial variations, I repeat, are no valid objection. Thus, when it is said, by one evangelist, that Judas bought the potter's field for thirty pieces of silver, the price of his treachery; and another says that the priests bought it for the

same money; who does not see that this variation is merely one of those circumstantial discrepancies which are arising every day in the ordinary intercourse and conversation of men, on any subject or fact that may be called in question? My opponent, in his usual style of unfairness, substitutes a transaction of a totally different nature from that which the Bible in this case proposes. The question at issue is, "Was the potter's field purchased for the price which Judas received for the betrayal of his Lord?" A very different thing this from a murder case, where the question turns upon the person who committed it, and not upon the fact of its having been perpetrated. What a contemptible system of trickery is this, which the enemies of the Bible are continually practising! Now let us examine the testimony of the three witnesses, whom Mr. Barker cites. Here is Matthew, an honest man, who left a lucrative office, and at the invitation of Christ arose and followed him. What does Matthew say touching this inquiry? Was this potter's field bought with those thirty pieces of silver which Judas received as the price of his treachery? It was, says Matthew: "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in."—Matthew xxvii. 3—7. What says Luke? Hear him: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Acel-dama, that is to say, The field of blood."—Acts i. 16—20. Now let me ask my opponent, would he be willing that in the ordinary transactions of life, the veracity of men should be judged by the rule he proposes? Is a man a liar, because he says he has bought a horse, when the animal has been paid for through a third person, with his own money? Is a man a liar because he says, Such a person bought a field, although another man acting as his agent paid the money for it? This field was bought with Judas's money, the thirty pieces which the scribes and pharisees gave him for betraying his Lord, and these two witnesses substantiate the fact, with the circumstantial variations that are common in ordinary narrations of two individuals concerning the same occurrence, when there is no collusion between the parties. But there is a third witness. His name is Zechariah. What does he say? Mr. Barker says, Zechariah tells us, *he* bought it, not Judas, nor the priests, but he Zechariah himself. Zechariah xi. 12, 13. Here is a clear and distinct prophetic enunciation of the fact, more than four hundred years before the event took place, that the Lord was prized at the goodly price of thirty pieces of silver, and that these thirty pieces were paid for the potter's field! Was ever the folly of an infidel blasphemer of the truth more glaringly apparent than in my opponent's case? This is a specimen of what he calls unanswerable argument, but which every honest man despises as a most miserable quibble; no more miserable, however, than the rest of his contemptible sophistry. So again, when he speaks of the numbering of Israel, one account is given by Samuel, the other by Ezra. One says Satan tempted David—the other says God tempted him. The substantial agreement is that David and Israel too, were lifted

up by national pride. That is the question. God is frequently said to do what he permits others to do. This reconciles the discrepancy, and scatters the blasphemous aspersions upon the character of God, as the wind blows away the smoke that obscures a diamond; for I have already shown that the Bible is to be taken as a whole; and the apostle James settles the controversy on this point, when he says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust and enticed." So, so, says my opponent, *then it was neither God, nor Satan, but David's own lust that tempted him!* I answer, Satan stirred up the lust of David's own heart, and God permitted Satan to do it, and this is all the explanation that any honest inquirer after truth will need. As for satisfying an atheist, the Bible never presents or argues a special case with any such design. It merely says, "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable wickedness." My opponent says, I call him foul names; I do not; but the Bible, which is the word of God, speaks in terms of abhorrence of him and of all who hold his infamous and blasphemous views, and I shall quote the Bible to the end of the chapter, let my opponent wince as he may. I hope, however, if he ever attempts to translate Latin again, he will display some larger acquaintance with the real drift of the language. My opponent has assailed the ministry. I should have indeed been mortified if any words of commendation had fallen from his lips; for if my opponent can spend a large proportion of his half hour in perverting the conduct and aspersing the character of our ever blessed Master, I should be sorry indeed, if the ministers of Christ were exempt from his condemnatory remarks. That would be evidence that they do not resemble in any degree, however imperfect, the precious model proposed for their imitation. If they have called the Master of the

house Beelzebub, how much more shall they vilify them of his household? Surely it is enough that the disciple should be as his Lord, and the servant as his Master. Still, I may be permitted to notice the remarks of my opponent, as they embody the stereotype calumnies of the enemies of Christianity against an office which Christ himself has committed to men, as his ambassadors. My opponent speaks of us, as actuated by the most sordid motives. I might easily retort, and perhaps overwhelm him with a rejoinder here, under which even his equanimity would quail, but I can afford to be generous. I need not say, that the pulpit of this country, take it as a whole, embodies quite as much talent, quite as much intellect, and involves an amount of mental labour and anxiety, quite as great as those exacted of any other profession that can be named. No lawyer, no physician would be content with the stipend which ministers of the gospel receive, as a *quid pro quo* for their services. The average salary of the ministers of this country is not \$400 per annum. What man who occupies a pulpit, were he to devote his energies to the practice of any other profession, law or medicine, or merchandise and trade, would deem himself paid for the toil and anxiety involved in the duties of the ministry of the gospel? We are the servants of all, who may make demands upon our time, and labour, our health or our sympathy; and, sirs, I tell you, if the reward of temporal emolument, let it come in the shape of honour or of dollars, were the sole inducement for the practice of our profession, there is not a man in any pulpit, in any part of the land, deserving the name of a minister of Christ, that would not be as great a fool as any Atheist that ever lived, if he did not abandon his calling on the spot! But ours is a work of faith. We look to eternity. We believe that this book is a genuine and authentic revelation. We *know* it is the word of God. We believe, therefore we speak, and if by the blessing of God, we may be instrumental in leading our fellow men to Christ,

we are repaid: this is our joy and our crown of rejoicing. Reproach, contempt, persecution, calumnies, and all the intrinsic difficulties of our profession, anxiety, distress, poverty, and sometimes ingratitude and injustice are so many honours, which we thankfully wear, in seeking to fill up that which is behind of the affliction of Christ. Infidels, I know, will tell you we care for the fleece, not for the flock: infidels will tell you, Christ points to *us*, when he says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves;" but if ever the words of that Saviour were sharp as arrows in the hearts of his enemies, these words go like drawn swords into the heart of infidelity. Who are these wolves in sheep's clothing? Who, but the men, who talk of "liberty, equality, fraternity," when in their very souls they know, and when the very language of my opponent shows that he regards us as oppressors, who are to be put down: hence I argue, if he and his associates had the power, they would silence the voice of the pulpit, and hurl every minister of the gospel into the lowest dungeons of oppression and contempt, if they did not consign them to the gallows, or the lamp post, as in those palmy days when infidel republicans bathed their swords in the heart's blood of all who would not pronounce their infernal shibboleth. Once, in the cities of France, God did in judgment let loose the passions of atheistic despisers of his truth, that they might scourge with scorpions the nation that had despised his covenant. Your infidel reformers are the ravening wolves in sheep's clothing. Beware of them. They come with honeyed words to tell you, that they are slandered when the right of the people to rule is questioned, or denied. They are the friends of the dear people, and such were Robespierre and Danton and Marat, until the dear people, or what was left of them, paid back the debt of charity, and sent the bloody instruments of wrath to plague their abhorred inventors. My opponent would have you believe that he and those who think

and act with him are the true republicans. But what kind of a republic is that, which is based upon infidel laws, which rest merely on human authority; on human authority too, in its lowest and most degraded form? He finds no fault with us, so far as we advocate moral reforms, but our conservatism he cannot endure; I thank him for that statement. Our conservatism is one of the bulwarks of the land. It has contributed, with the conservative statesmanship of the purest patriots in the country, to save this confederacy from the horrors of infidel, radical treason, with its long train of internecine and servile conflicts and carnage. Every friend of liberty based on law, every patriot in the land, whether professing Christian, or not, will join in the prayer that the pulpit of America may ever be preserved from infidel contamination, from infidel machinations and infidel mercies!

My opponent thought fit to take to himself what I said respecting the tendencies of infidel morality. He says, prove that *I* have been guilty of any crime, and I will retire from this platform. With his personal character, I have nothing to do, nor did I allude to it, and he knows it. If I had sought to embarrass him by any odium of this kind, I should have wronged my own sense of propriety. All I assert is that the necessary tendency of the atheistic rejection of divine authority as the sanction of law, is to unbounded licentiousness. I have to deal with principles and not with men, and this principle I established in my first speech, which my opponent, not only has not answered, but which he dare not approach with an attempt at candid argument.

I find also, that he has not yet done with the ark. A large number of his objections are silenced, but still he is not satisfied that Noah's family could attend to sixty-six animals in one second, this being the average amount of labour required of the inmates of that vessel. What a ridiculous perversion! His 500,000 animals never yet have been collated. He takes the random estimate of Professor Hitchcock, on trust,

without a particle of that evidence to sustain it, which, in the case of the Bible, he exacts with such severity. If he had half the faith or half the willingness to abate objection to difficulties in the Bible, exhibited in his belief of Hitchcock, he would abandon his infidelity. I have already shown that authority quite as good as Hitchcock, presents the number of animals at from two hundred to two hundred and fifty different genera. Now, Noah was not bound to make his selection according to present distinctions of naturalists. New varieties might very readily have been formed since his day. Monkeys we know, for example, present an almost interminable variety, and yet all have sprung from two or three original types. Besides, his 500,000 animals include 120,000 insects. How long would it take Mrs. Noah to clean after them? His 1000 mammalia include the whale of course, and how many whales do you suppose Noah took with him into the ark? I will settle this ark business, so far as I am concerned, in this debate, in a few words, and leave my opponent to laugh at Noah and his vessel, and its contents, as the infidels of Noah's day did before him, until he is content to drop the subject, or send it to keep company with Solomon's seven hundred wives and three hundred concubines! The ark was four hundred and fifty feet long, 75 feet wide, and 45 feet high, according to the very lowest estimate known. It contained three stories averaging 15 feet from the floor to the ceiling. This hall in which we are met, is one hundred and fifty feet long from wall to wall, and sixty feet wide in the clear. Therefore, the ark was on each floor exactly three times as long as this entire building from front to rear; and it was one fourth wider from side to side. It had, moreover, three stories of 15 feet high, to say nothing of a window, (save the mark,) one cubit square! Put these three stories into one, and you have a vessel nine times as long as this building, and three and three-fourths times as wide, with 15 feet from the floor to the ceiling, and if by stowing cages and boxes

one upon another, he would be unable to accommodate the specimens of living animals known and described by naturalists as belonging to genera, really distinct, including 120,000 insects, then I say, Noah was not as wise a man as I take him to have been. I suppose, too, he would be disposed in the choice of animals such as the elephant, rhinoceros, hippopotamus, elk, and the like, to select young animals, if he wished to economise space. We have had, during this discussion, over 2,200 people in this hall at once, and allowing seven feet and a half for each row, and placing two tiers in the fifteen feet, we should have standing or sitting-room for 59,400 persons, were the ark no wider than this hall, though it was one-fourth wider; and if the three stories were reduced into one, the width would, of course, be three and three-fourths greater; so that there would be ample space to stow away all the necessary provision. Now, when you take into consideration that the number of animals larger than man bears no proportion to the number of animals that are smaller, and that my opponent's enormous estimate includes 120,000 kinds of insects, to say nothing of fishes and amphibious animals, which he has no business to enter on the invoice, that, by his own showing, the whole aggregate of mammalia will reach only 1000 different genera, most of them very small, I cannot conceive what possible objection against the capacity of the ark can stand the test of fair criticism. Here, I leave this matter, and proceed to other points, which may require a word of comment. Many of my opponent's statements are sheer blank assertions. He says the evangelists merely put on record certain traditions respecting Christ; and that, no doubt, they greatly exaggerated the excellencies of his character through that amiable propension of our nature which leads us to speak in exalted terms of our departed friends. And is it thus, that the argument of my opponent is to be sustained? Traditions! No; some of them relate what they had themselves seen Christ do, and heard Christ speak. Mat-

threw was a disciple of Christ, a publican, one who had been a tax-gatherer, but who attached himself to Christ's person, and accompanied him in his journeyings from place to place. Mark was the familiar companion of the apostle Peter, and wrote, as the most authentic accounts show, under the direction of Peter, who had enjoyed the very best opportunities for knowing the truth of the facts here related. Luke was the friend and counsellor of St. Paul, a man of learning and of research—one who had the confidence and intimacy of the apostles, who were eye-witnesses of the facts which he narrates; and St. John was the disciple whom Jesus loved, who leaned upon his master's breast, and enjoyed the closest intimacy with the Saviour. Did these men patch up their story from tradition? What need had they of traditions? If they did, is it not a marvel that these four men writing at different times, in different places, should have stated the same truths with so much substantial agreement, and so little even of circumstantial variety?

[Time up.]

MR. BARKER.—The Dr. says that Matthew was an apostle.

DR. BERG.—No, sir, I said that he was a disciple.

MR. BARKER.—If the Dr. does not say he was an apostle, the Bible does. [Slight laughter.] The Dr. assumes that Luke wrote the gospel attributed to him, and I admit that when he shall have proved this, he will have done something. He says that God did not change the nature of the fallible men whom he chose as instruments to write his word, but that he preserved them from error. Now, they fell into the grossest and most palpable error of every description, and do not seem to have spoken the mind of God at all, but wrote what they had in their own minds.

Introducing again the circumstantial variations, he spoke of the case of Judas. He says that the important question is, whether the field was bought? If the fact of buying was the only one, why are the authors so careful to tell us who bought it? He asks whether a man would be charged with lying if he should say that he had bought a field, when another had bought it for him? He would be chargeable with mistake if the point was important—a mistake he would not

commit if he was acting under divine inspiration. He would prove that he was human, and we charge the authors of the gospels with nothing more. He supposes that a horse is bought for a man by an agent; he claims that he could say he bought the horse. Now, if he can show that the priests were Judas's agents in the case, he will do something, but there is no such agency hinted at.

In quoting the prophecy of Zechariah, the Dr. left out the conclusion—"As the Lord appointed *me*," which shows that Zechariah spoke of himself and not of Judas.

He says that God permitted Satan to tempt David, and that God may be said to do what he permits; then, according to the Dr., is God answerable for every crime; for he permits them to occur, and may be said to do them, to use the Doctor's theology. This is carrying blasphemy further than even the Bible carries it. Who was it tempted David? Satan, God, or nobody? The Bible says all three. Does this prove agreement? Here is a triple contradiction. We are told that God sent Satan. Was God on such terms with Satan as to send him to do any thing? It is evident that the Dr. could write a better book, but that is not his task. His task is to prove that the one already made is of divine origin.

He says that I should, before translating Latin, endeavour to understand its drift. I have never boasted of learning, but I would be willing to leave it to competent judges, which understands Latin the best.

He says I attribute to ministers sordid motives. I did not. [Hisses and laughter.] But if I did, I could justify myself by his example. Does he not habitually charge the Catholic priesthood, who are the majority of the clergy, with sordid motives? and if he does that, surely he will not deny me the right to attribute the same motives to the Protestant minority.

He says that Infidels are the wolves in sheep's clothing, alluded to by Christ. Then, I suppose, that to prove ourselves not to be wolves, we must speak in favour of tyranny? Does the Doctor never speak of liberty, fraternity, and equality? Not much, I fear. I know that the priesthood in Europe is the upholder of every form of tyranny. And I am inclined to think that the American church is the bulwark of American slavery, which is the worst form of despotism on the face of the earth. (Hisses.) If, in order not to pass for a wolf in sheep's clothing, it is necessary to favour

war, and uphold tyranny and slavery, then, I say, let me pass for a wolf in sheep's clothing. (Applause. Irish voice—"An' sure ye are!")

He alludes to me as having spoken of the reign of terror as one of peace for the people. He did not hear the speech to which he alludes, or he would not make such an assertion. What I did say was that Thomas Carlyle says it was a terror to the few and not to the masses, and that most of the men who perished were of the classes which speak, write, and print, and have made the world hear of their sufferings, but that a much greater number were put to death in the preceding reigns of believing monarchs and nothing said about it.

And I think Thos. Carlyle was much, much too near the truth.

The Dr. has much to say of the comparative merit of Christians and unbelievers—let Christians testify on this point. I refer you to the "New Themes, by Mr. Stephen Colwell, a Christian in good standing, of your own city. He tells you that the Christians are eager for wealth, backward to sympathize with progressive movements, and full of the spirit of opposition to those who speak of the rights of the labouring man and the elevation of labour. In some respects he places Tom Paine above the Christian clergy of his own country. I give you a quotation also from the *N. Y. Evangelist*, a Presbyterian paper:—

"To the shame of the church, it must be confessed, that the foremost in all our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of genuine Christianity, in the reformation of abuses in high and in low places, in the vindication of the rights of man and in practically redressing his wrongs, in the moral and intellectual regeneration of the race—are the so-called infidels in our land.

"The church has pusillanimously left, not only the working oar, but the very reins of salutary reform in the hands of men she denounces as inimical to Christianity, and who are practically doing, with all their might for *humanity's* sake, that which the church ought to be doing for Christ's sake; and if they succeed, as succeed they will, in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses and elevating the masses, then must the recoil on Christianity be disastrous. Wo, wo, wo to Christianity; when Infidels, by force of nature, or the tendency of the age, get ahead of the church in morals and in the practical work

of Christianity. In some instances they are already far in advance. In the vindication of truth, righteousness, and liberty, they are the pioneers, beckoning to a sluggish Church to follow in the rear."

I will read another from the *N. Y. Independent*, a paper of the same denomination:—

"Among all the earnest-minded young men, who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical even of the great historical facts of Christianity.

"What is told as Christian doctrine by the churches claims none of their consideration, and there is among them a general distrust of the clergy as a class, and an utter disgust with the very aspect of modern Christianity and of the church worship.

"This skepticism is not flippant; little is said about it. It is not a peculiarity alone of the radicals and fanatics: most of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. Nay, the doubters lead in the bravest and most self-denying enterprises of the day."

In the early ages of Christianity, the Christians were no better; for pious ends, they propagated the most shameless falsehoods and perpetrated the most outrageous literary frauds.

The leaders of the church encouraged them. They taught that falsehood was not only lawful but praiseworthy, when used for the good of souls and the spread of the gospel. You shall hear the testimony of Christians on this head. The following is from Mosheim, the ecclesiastical historian, whose reputation for truth and candour stands high both here and in Europe:—

"Not long after Christ's ascension into heaven, several histories of his life and doctrines, *full of pious frauds and fabulous wonders*, were prepared by persons, whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all: productions appeared which were imposed upon the world by fraudulent men, as the writings of the holy apostles."

"The Platonists and Pythagoreans held it as a maxim, that it was not only *lawful*, but even praiseworthy to deceive, and even to use the expedient of a lie, in order to advance the cause of truth and piety. The Jews who lived in Egypt, had learned and received this maxim from them, before the

coming of Christ, as appears incontestably from a multitude of ancient records. And the Christians were infected from both these sources with the same pernicious error, as appears from the number of books attributed falsely to great and venerable names, from the sibylline verses, and several superstitious productions which were spread abroad in this and the following century."

Other passages of this kind might be quoted from this work in abundance. But these are enough.

Take, however, the following from another work of Moheim:

"But these few particulars not being found sufficient to satisfy human curiosity, some artful unprincipled characters amongst the early Christians had the presumption to avail themselves of the *ignorance* and *inquisitiveness* of a *credulous* multitude in this respect, and under the pretence of illustrating this obscure part of our Saviour's life, to impose on the public a compilation of ridiculous and nonsensical stories, which they entitled Gospels of the infancy of Christ."

Other writings were forged in the names of Clement, Polycarp, Ignatius, and many others. Some wrote books and sent them abroad under the names of Noah, Seth, Abraham and Enoch. Others were forged in the names of celebrated Gentiles. Books previously written were altered to meet the wants of the priesthood. Frauds overflowed the church like a deluge, till a darkness like the fabled darkness of Egypt wrapped the converted nations as in a pall, and chaos came again. Here, also, I could give almost a world of facts illustrating my statements, and establishing my positions. But time will not permit. These, however, are sufficient to show the unsoundness of the arguments of my opponent. His theory is but as the vapour which the wind carrieth away.

I know the seeming arguments with which such theories are sometimes propped; but they are errors, are frauds from first to last. The whole external argument rests on testimony, and the testimony on which it rests is good for nothing. It is false from first to last—a world of falsehood. Begin with Horne or Watson, or the random writer from whom my opponent reads so rapidly his pretended list of prophecies; or begin with Newton, Keith, or Nelson; and not a solitary statement of any of them can be safely trusted. I could give you a hundred proofs, that the modern defenders of Bible inspiration act as freely on the principle, that it is right to use falsehood for the good of souls and the defence of the church

and the Bible, as the ancient ones, though they do not find it convenient to avow the principle as their elder brethren did. Take an example. Here is Nelson, an American defender of the Bible. His work is published by the American Tract Society, so that the orthodox churches and priesthood are answerable for its contents. Yet its contents are a mass of falsehood, much of it wilful falsehood. Take the following as an example.

In his "Cause and Cure of Infidelity," Nelson quotes, or pretends to quote from Voltaire, as follows:

"Men saw Isaiah walking, stark naked, in Jerusalem, in order to show that the King of Assyria would bring crowds of captives out of Egypt and Ethiopia, who would not have anything to cover their nakedness. Is it possible that a man could walk, stark naked, through Jerusalem, without being punished by the civil power?"

Nelson then says:

"What impression must this make on one who opened the book in search of a support of his system of infidelity? I had read the Bible and heard it read often, (through necessity,) when I was young. I knew that many who read this would think it true, and make their inferences without further examination; but I knew it false, and I knew that the author must have known its untruth. He knew that the man without arms was and is called *naked* in a military sense. Armed troops, and naked troops, are terms in common use. Those who are not only despoiled of arms, but destitute of robes and upper garments, as slaves commonly are, were called *naked*. No one *means* by this stark nakedness except those who choose so to understand it; and those who thus choose, have something in their hearts which so actuates them."

Now what is the passage referred to in Isaiah. It is in chapter xx.

"At the same time spake the Lord by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt."

It is clear that the Rev. Dr. Nelson was either a scatter-

brain or a reckless liar. Yet it is this man's book that has been endorsed by the American Tract Society.

Take Keith on the Prophecies: he not only falsifies history, but alters prophecy, and actually makes prophecy where there was none.

Take Simpson, Bishop Watson and McIlvaine; they all belie the writings of Paine, on points respecting which they could not be deceived, if they ever *read* his writings. And to slander a man's writings on mere hearsay, *without* reading them, is almost as bad as to slander them wilfully *after* reading them.

Then think of the worlds of pious fraud embodied in the histories, traditions and legends of the church of Rome. You can *believe* in the infinite, unscrupulous, systematic deceit of the Catholics. The Catholics can believe in the deceitfulness of Protestants. We can believe in both. A most ignoble pair. Yet the testimony of these two profligate, perjured witnesses, who call each other liars to the face, and damn each other to the eternal fires of pitch and brimstone in the bottomless abyss, is all the advocate of Bible inspiration has on which to rest his case.

We had next an appeal to prophecy. But observe, my opponent should have done three things to make an argument out of prophecy, all of which he *omitted* to do. He should,

1. Have proved that the passages to which he referred *were* prophecies, and prophecies of Jesus.

2. He should have proved that the gospel histories are real true histories; statements of facts.

3. He should then have shown that the prophecies were really *fulfilled* in those facts.

He should have taken each pretended prophecy separately; told us where it was; shown us that it really meant what he supposed; then carried it over to the fact supposed to be its fulfilment—shown us that the supposed fact really happened as represented in the gospel; shown that the fact and the prophecy corresponded; and so in every case. But this my opponent did not do. Perhaps he will try to do it. We will wait and see. Till he has done it he will have proved nothing more than that he is very wishful to *seem* to prove something whether he can, in reality prove it or not.

There are a few other points my opponent will do well to consider,

1. How prophecies sometimes fulfil themselves?

2. How historians make history *out* of prophecy. See Mosheim.

3. How easy, with prophecy in view, to modify the story of a man's life, so as to fit the one with the other.

4. God employing *false* prophets to deceive into belief of a false religion.

He says that Jesus sanctioned the Old Testament Scriptures.

1. We ask for proof.

2. We see proof to the contrary.

In the New Testament I find errors gross and numerous. (Laughter and hisses.) We need no further proof that certain parties in the audience can laugh and jeer during a serious debate. I find in the New Testament an error in genealogy; the descent of Jesus is traced in two genealogies through Joseph to David—each of the two contains different persons, and a different number of generations, and yet, after so much painful labour to prove him of the seed of David through Joseph, we are told that he was not Joseph's son at all. Not one word is said about the ancestry of Mary. We find errors in reference to prophecies.—Matthew tells us that the child was called Jesus, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emanuel." A pretty reason, truly, for calling him Jesus, that the prophet had said he should be called Emanuel.

And another. Matthew tells us that Joseph took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son." We waive, for the present, the objection that Luke gives an account of Christ's infancy, which makes this visit to Egypt impossible. The words alluded to are to be found in Hosea, but in Hosea is no prediction. And so with other pretended predictions; not one of those mentioned by the Doctor makes mention of Christ, or refers to him in any way. There are similar contradictions in the History of the New Testament, and to its morality we have the objection that it inculcates the basest servility to tyrannical government—that it places the wife under the despotic control of the husband—and that it enjoins upon servants to be obedient in all things to their masters, not only

to the good and gentle, but even to the froward. [Time expired. Hisses and applause.]

DR. BERG: [Great applause.]

MR. CHAMBERS: I would again request the audience to abstain from all applause until the discussion is over. Then clap as much as you please.

DR. BERG: I would thank my opponent, when he quotes me again, to quote me correctly. I said Matthew was a disciple, though it is true he was also an apostle.

I was just beginning, when my time was up, to show that it was impossible that the evangelists could have patched up the Gospel from floating traditions. My opponent has proved that in the early age of the Church there were many spurious works in the world, purporting to be the exponents of religious systems. He instances the Book of the Shepherd of Hermes. But what has the Book of the Shepherd of Hermes to do with the Book of Matthew? My opponent's business is not to prove Hermes not true, but to prove Matthew not true. How does he accomplish this end? These books of Hermes and others are not true, and therefore the books of Matthew, Mark, Luke, and John are not true! Indeed! Why, I might thus infer the falsity of the Bible from the fictions of Don Quixote. What earthly need was there of these traditions? If the evangelists did patch up the Gospel from floating traditions, is it not a marvel that all four of them should, at different times, in different places, and with no collusion or comparison with each other, state the same truths with so much substantial agreement? How will my opponent account for this? Especially when, if the question of motive be introduced, the very highest considerations of interest would have forbidden any connexion with the cause of Jesus of Nazareth? What did they gain by professing Christ? Persecution, imprisonment, reproach, and death, were the temporal penalties of their profession. Impostors do not covet these as the reward of their toil. Impos-

tors flatter the lusts and pride of men: the evangelists rebuked them. Impostors seek to amass wealth and power; but these men suffered the loss of all things, for the excellence of the knowledge of Christ. No! They were honest men; their lives prove it; their whole social and civil position proves it. And if they were honest, their record is true; because it speaks of the details of their own experience and observation, or of the experience of others, who, like themselves, had sacrificed every thing for the truth. This whole subject, including the life of Paul and his fellow apostles, presents, in connexion with the character of Christ, an overwhelming argument for the truth of the Scriptures.

Think of Paul, a Pharisee of the straitest sect, a Hebrew of the Hebrews, zealous for the law; caressed, honoured by the rulers; young, aspiring, impetuous, with a cultivated mind; skilled in the highest departments of human philosophy, science, and learning; with every prospect of worldly promotion, to fire his ambition; turning from the open pathway of preferment, turning from the bitter hatred with which he persecuted the followers of Christ, hauling men and women to prison and to death; abandoning the friends who loved him, and whom he respected; forsaking the feet of Gamaliel for the feet of Christ; seeking the society, the forgiveness, the confidence of men whom he once despised and hated, and counting the things that once were gain to him, all nothing, for the sake of Christ; devoting all his energies, and, with indomitable perseverance and quenchless fervour, promoting the Gospel as the best and noblest interest; and in the face of kings, and priests, and rulers, Pharisees, and Sadducees, infidels alike, because they both rejected Christ; in the face of the learned and of the ignorant, proclaiming Jesus and the resurrection as man's only hope and consolation, in life and in death! And why? What had wrought this wonderful change? He tells you, through Luke, his beloved companion, and he alludes to the incidents in that story in his epistles; and mark, if this

man be an impostor, how is it that he every where recommends the most self-denying devotion to the duties of practical benevolence; that he sacrifices all temporal good, and looks upon the sacrifice with a generous contempt, that regards it as of no account? How is it, that the blandishments of enemies, and their cruelties, are alike unable to wrest this jewel of faith in Jesus, from his profession? Would he, as an impostor, (and if he spoke not the truth, he was an impostor, there is no room here for misapprehension or delusion,) would he, as an impostor, thus sacrifice every thing—home, kindred, wealth, position, reputation, friends, and encounter perils by land, and perils by sea, and perils among false brethren, and run the gauntlet through scourgings, and contempt, and bonds, and go daily in danger of his life—all for the sake of giving sanction to a story, which, if not true, he must have known to be an enormous lie? He believed that the retributions of eternity against the enemies of truth, are fearful. Would he encounter them by engaging in systematic fraud and falsehood? He believed the practice of virtue, in its highest forms, to be the lowest duty of every Christian. He taught the doctrine of justification by faith, the imputed righteousness of Christ, being the robe of salvation; and yet, neither he, nor any of the apostles, nor Christ himself, no, nor any other true follower of that Saviour, ever gave a warrant to any man, by his example, to charge upon this doctrine a tendency to licentiousness. It is a foul slander; for how can that faith, which, in its very nature, purifies the heart, lead to corruption?

See the bright refutation of the calumny, in the example of those who, like Paul and the apostles, walked by faith and not by sight, and then tell me, how can any man who regards the force of truth, for a single moment assume the absurd position, that these men were either fanatics or deceivers? A supposition more monstrous never yet has tormented human credulity. Infidelity never, in its most presumptuous paroxysms of atheistic folly, has so utterly

exposed the rottenness of its foundations, as in denying, as it must do in these instances, the very attributes of humanity.

When my opponent tells us, there is much in the Psalms, in the Proverbs, in the Book of Job, in the sayings of Christ, in the writings of Paul, which is beautiful, and pure, and good, and which we cannot prize too highly, and then adds, "but all this cannot furnish a perfect rule of life;" and in addition, tells us, we must read what is written in the laws of our organization, if we would know the duty we owe to ourselves—I know not whether most to admire the self-complacency which leads him to suppose that *he* is able to give a better rule than this which is presented in the Bible, or the facility with which he overlooks the laws of our organization, that govern the mind in determining the weight and worth of evidence, or the utter blindness which he exhibits for the perception of those laws, when, despite of himself, he is compelled to pay reluctant homage to the moral excellencies of men, whom his argument brands as the most arrant fanatics and simpletons the world has ever seen! Surely, he will pardon us, if we express some doubt respecting his qualifications to point out a more excellent way.

We want something fixed and substantial. We can hardly be satisfied to take, as the perfect rule of life, the vagaries of a man, who, having lost his anchorage, has drifted upon a sea of dark speculation, and is blown about with every wind of doctrine, and who, without chart, or compass, or light in the heaven to guide him, is engaged in studying the laws of his organization, whilst his vessel is settling down into the trough which will soon cover it forever, and leave him, like the dying Hobbes, to "take a leap in the dark—ay, and into the dark!"

He tells us, he has no fear; for if he would deal gently with his own erring child, he is quite sure that his heavenly Father will thus deal with his erring children. Perhaps he forgets that this will hardly comport with the doctrine expressed on a former evening, in the course of this debate, that God never

forgives sin! Still I forgive him this lapse of memory; for he has said so many absurd things, that it might perhaps be deemed ungenerous to insist upon a reconciliation of these incompatibles. He laughs at the idea of a Devil, a malignant being, the sworn foe of God and man; but how does he know there is no Devil? Is his denial sufficient to blot Satan out of existence? Is his ipse dixit enough to authorize us in ignoring the confirmations of that existence, graven on the history of our race? God is not the author of sin, though he permitted Satan to fall; and yet, God will not annihilate moral character, by making his rational creatures, either in heaven, on earth, or in hell, mere passive machines, devoid of all responsibility. Men and angels, whether holy or fallen, are responsible for their belief, and for their actions too, and to that responsibility he will hold them, both now and forever.

My opponent has referred, among other things, to the dark ages. What made them dark, but the quenching of the light of the Scriptures? Let infidels cover the candle of revelation with their bushel, and how long would it be before a darkness, blacker than Egyptian midnight, would cover our land with its dismal pall of horror, and send upon us the plague of thick darkness, which would be felt as the direst vengeance of an angry God? [Tremendous cheering.]

EIGHTH NIGHT.—*Thursday, January 19th.*

Seven o'clock.—As Dr. Berg descended the amphitheatrical stage, he was greeted with enthusiastic applause. Mr. Barker, who entered immediately after, was greeted with hisses and faint applause.

MODERATOR ILLMAN.—I have to request of Mr. Barker's friends that, to-night, they will keep perfectly quiet, and really show, as they have done heretofore, what our opponents gain so much credit for talking about. (*Hisses.*)

MR. BARKER.—All I ask is a patient and, if possible, a candid hearing. I am not conscious of having done or said

any thing in this debate to provoke ill feeling. As is necessary in such a debate, I shall exercise my liberty of speaking in plainness and all freedom what I think and feel, and nothing else. If, however, any should find it impossible to govern the expression of their feelings, I shall not be inclined harshly to censure them, for I remember the time when I would have been less likely to govern myself than at present.

The subject of discussion is, 1. The origin of the Scriptures, as indicated by internal and external evidence; and 2. Their tendency when accepted as of divine authority. The debate has turned almost wholly on the first topic, while the tendency of the Scriptures when accepted as from God, has been touched upon only incidentally. I propose to speak of it, after noticing some of the Doctor's remarks on the last evening.

The Doctor says it is impossible, that the Gospels could have been written from translations. Now if he will prove it impossible, he will have done something for his cause. Till then, he will allow us to believe, that nothing could be easier or more natural.

Does it follow that the Gospels are untrue, because the Shepherd of Hermes was a forgery?

No; but the fact, that the early Christians forged so many books, and that the fathers of the church encouraged such frauds, destroys the worth of their testimony. And we have nothing but the testimony of those forgers and false witnesses in favour of the genuineness and truthfulness of the Gospel. And when the foundations are destroyed the building falls.

But would the writers have stated the same matters with so little variation and so much agreement, if they had written from traditions? We answer, the Gospels are just such writings as we should expect from such a source.

What did the disciples gain by following Christ? We know what Jesus promised them, and what they *expected*, according to the Gospels; namely, thrones, empires, wealth and glory.

The evangelists were honest men; and if so, their record must be true; for they spake of their own experience. But the Doctor has yet to *prove* that the writers give us their own experience.—He has yet to prove that the gospels were written by the persons whose names they bear.

But think of Paul, says the Doctor, converted, and embracing Christianity, under such peculiar circumstances.

But the Doctor must first prove, that Paul *was* thus suddenly converted, (hisses) and second, that he *was* a man of so much judgment and sound sense, as he supposes, and lastly, that men of judgment and sound sense, have never been converted to false religions, by imaginary visions or voices—none of which *can* be proved; the *opposite* can be proved. The history of Southcotanism, Millerism, Swedenborgianism, Mormonism, and Irvingism, have taught us lessons on these subjects.

Could Paul have written and lived as he did, if he had been an impostor?

It is hard to say *how* impostors may write and live? [Cry in audience, "*It is, it is.*" Laughter and hisses.] But we are not supposing Paul to have been an impostor. He might be deceived. But how are we to *know* how Paul wrote and lived? My opponent takes for granted what he ought to prove.

Would Paul have encountered the hell threatened to liars, by telling falsehoods?

My opponent should understand that Christians distinguish between lying, and using falsehoods for the good of souls. They contend, that to deceive people for their good and the cause of God, is *not* lying. [*Hisses.*]

Paul taught the doctrine of justification by the imputed righteousness of Christ.

He did no such thing.

The Doctor says I have the self-complacency to think that I could give a better rule of life than the Bible.

The Bible gives opposite rules of life. No one could well give a worse rule than one; and it would be no great matter to boast of, to be able to give a better than its best. [*Hisses.*]

But I do not understand the laws of evidence!

He is mistaken. I understand his laws of evidence very well; but they are bad ones.

But they want something *fixed* as a rule of life.

Then they must go somewhere else for it. The Bible furnishes no fixed rule.

I am to take a leap in the dark, the Doctor says, and *into* the dark.

Well, I hope the Doctor will allow me to take my own time to it. But we think we are not quite so much in the dark as the Doctor.

Our God never forgives sin, he says. True, but he does what is better. He punishes us so as to cure us of sinning. (Hisses.) He says God is not the author of sin. But he must be, if he does what he *permits* to be done.

The darkness of the middle ages was caused by quenching the light of the Scriptures, says the Doctor. Were the Scriptures, then, unable to keep themselves from being extinguished? Strange light of the world. But who quenched their light? Those who had them? Then what comes of your argument, that those who have the Scriptures, are better people than others. And pray what enlightened the world, when the light of the Scriptures had been put out? The truth is, we are indebted for the preservation of the Scriptures, to the light and virtue which exist in human nature, independent of the Scriptures. If it were not for the Infidels as they are falsely called, the light of the Scriptures would be extinguished again. (Great hissing.) The priests and churches *invariably* put out its light where they can. It is the *darkness* of the Scriptures they want; it is we who prize its *light*.

We had next a repetition of his pretended prophecies; but did not the Doctor see and feel, that he was taking for granted the points to be proved? He should have proved,

1. That the passages he quoted *were* prophecies of Christ. But this he never attempted? He would have failed if he had. Not one of them so much as mentions Christ. Many of them are no prophecies at all; and none of them can be proved to refer to Christ.

2. He ought to have proved next, that what he calls the gospel facts *are* facts. That he did not do. It can't be done.

3. He should have proved next, that the alleged prophecies and alleged facts, agreed; but even this he did not do.

But it is easy for a man who writes a life from fancy and tradition, to adapt the story to alleged prophecies. It is natural, also, for supposed prophecies to generate fables, and cause them, in time, to be mistaken for facts. Christians have followed the business of making history out of prophecies, and prophecies out of nothing for eighteen hundred years. The business is not so good now, but it is still carried on.

The Doctor says I rely on Professor Hitchcock's testimony about the deluge. No. We merely quote the Professor as

corroboratory, because he is a Christian. All modern geologists, so far as I am acquainted with their works, give the same testimony.

He says I fled to commentators to support my view of the passage in Job xix. I did two things. I said the passage in Hebrew does not say what the translators make it say; and that in saying this I am borne out by many commentators.

I now come to the influence of the Bible when accepted as the revealed word of the Creator. And here, I will not go for evidence to infidel writings, or appeal to infidel prejudice, but will take the testimony of Christians themselves. My first quotation is from John Wesley, the founder of the Methodist Church. He says:

“The Reformed Christians in Germany, and France, in Sweden, Denmark, Holland, in Great Britain and Ireland, are far beneath the heathens, even far beneath the inhabitants of China and Hindoostan, in justice mercy and truth.”

“For we, who by thy name are named,
The heathen unbaptized out sin.” [Vol. ix. p. 216.]

Again he says:

Historians, indeed, tell us very gravely of nations in every century, who were converted to Christianity. But still these converts practised all kinds of abomination, exactly as they did before: no way differing either in their tempers or in their lives, from the nations that were still called heathens.—Vol. ix. p. 215.

And again:

We learn from Tertullian, that in the second century, “not only the tempers of the Christians were exactly the same with those of their heathen neighbours, but their lives and manners also; pride, passion, love of the world remaining alike in both.” Vol. ix. p. 213. There are stronger passages still in Vol. xii. p. 223. Take the following:

“Now what can an impartial person think concerning the present state of religion in England? Is there a nation under the sun which is so deeply fallen from the very first principles of religion? Where is the country in which is found so utter a disregard to even heathen morality? Such a thorough contempt of justice and truth, and all that should be dear and honourable to rational creatures? What species of vice can possibly be named, even of those that nature itself abhors, of which we have not had for many years a plentiful

and still increasing harvest! What sin remains either in Rome or Constantinople, which we have not imported long ago, (if it was not of our own native growth,) and improved upon ever since? Such a complication of villanies of every kind considered with all their aggravations; such a scorn of whatever bears the face of virtue; such injustice, fraud and falsehood; above all, such perjury, and such a method of law, we may defy the whole world to produce. What numbers of those who profess religion, confute their profession by their practice! yea, and perhaps by their exorbitant pride, vanity, covetousness, rapaciousness, and oppression, cause the very name of religion to stink in the nostrils of many, otherwise reasonable men!

As this is a delicate subject, rather than say any thing myself, I will state the conclusions to which one of your own citizens, an orthodox Christian, has arrived on the same subject. In his "*New Themes for the Protestant Clergy*," Mr. Stephen Colwell expresses the following opinion:

The church forbade all freedom of thought or speech, extinguished all thirst for knowledge, and all independence of soul, and made men its slaves.—Pp. 89, 90, of *New Themes for the Protestant Clergy*.

The craving for power is more eager in priests than in politicians. Its exhibitions are more hateful and mischievous in every thing concerning religion. The thirst for power, the rage to govern, infects every religious denomination: it reaches to *every* thing in men's conduct, and every thing in their opinions.—Pp. 99, 100.

The contest between protestants and catholics at the reformation, was the most remarkable for fierceness the world ever witnessed. Rome exerted all her power and all the unscrupulous wickedness of interested dignitaries. In this contest, *charity* had *no* part.—P. 109.

The church forged fetters for the world, which held men in bondage for a thousand years.—P. 118.

No selfishness is so intense as that which prevails in protestant countries. This is their chief characteristic. In the contest for wealth every possible human effort is exerted.—P. 124.

The protestant ministry plunges into the stream.—P. 126.

The clergy of the church of England embezzled all charities—perverted them. They robbed the poor of many millions a year. They pay not the slightest regard to the trusts

reposed in them. The protestants worse in this respect than the catholics. The English Bishops waste millions a year of wealth given to the poor, while the poor, to whom the wealth was left, starve in their presence.—P. 140, 141.

The English Church, from the first, took the treasures from the poor, then left the poor to the *World*.—P. 141, 2.

Many thousands were hung in the reign of Henry VIII. for being unemployed, or idle poor. They first robbed, then gave the poor the bad name of vagabond, then hung them.—P. 143.

The Church of England, for three centuries, has shut her eyes from beholding, shut her ears from hearing, and withheld her hands from removing the woes of ten generations of increasing millions of suffering poor. The State has reduced the treatment of the poor to a system, which has since been adopted for criminals.—P. 143, 144.

The poor are regarded as a burden on society, to be got rid of by any course short of murder. A clergyman, Malthus, wrote a book to discountenance charity—to encourage people to let the poor starve, &c.—P. 151.

Inhumanity can go no farther. Other Christians have not taught or practised the precepts of charity.—P. 154.

They exhibit all manner of uncharitableness in their bearing towards each other.—P. 154.

Full of self-righteousness. Do nothing even to raise the poor to a state in which they can live by their labour.—P. 160.

Mr. Colwell can find no traces of any great movement among English Christians to redeem the poor from their helpless bondage.—P. 160.

They do not even preach the gospel to the poor.—P. 161.

The labour of Great Britain absorbed by a comparatively few. The producer of wealth left to starve.—P. 167.

Scores of churches surround us, mutually repelling and attacking each other, and presenting a scene of strife, jealousy, animosity and evil-speaking, with scarce a parallel for virulence.—P. 176.

The bitterness of division only increases as the differences between them become less.—P. 177.

Each sect rent by internal feuds.—P. 177.

Many of them convulsed to their centres, or blown asunder by explosions of strife and evil passions, which would be a disgrace to civilized people.—P. 177.

Where protestantism prevails, a hard and unrelenting sel-

fishness, a devotion to Mammon never before equalled, a grinding competition in all the pursuits of life, a race for wealth and power in which the multitudes are distanced by a few, who become masters, and wield their power with unpitied severity; a scene of strife, of endless divisions, of hot discussions about trifles, of sectarian rivalry, in which every element of evil mingles, often without even a spice of human kindness.—P. 183.

The Clergy.—The frailties of human nature have been as apparent among them as others. They have shown themselves as susceptible to temptation.—P. 203.

The charge of a pastor has grown to be an affair of business, not a mission of truth and mercy to the poor. Their discourses are not addressed to the poor, but to the owners of the churches.—P. 215.

In what protestant country are the clergy regarded by the mass of the poor as their special friends? In what country do the poor receive from ministers or bishops, as such, any evidences of special regard, temporal or spiritual, beyond what may be dictated by and subserve the interests of such ministers and bishops themselves?—P. 224.

In Protestant countries, the wrangling disputes, and uncharitable bearing of the various Churches, carry disgust and dislike wherever they are witnessed.—P. 260.

Mr. Colwell holds the following opinions of *Infidels and men of the world*:

Unbelievers do not dislike or despise Christians for the *good* that is in them but the *evil*. It is worthy of special remark, that the exercise of charity, of brotherly love, of humanity, embracing those duties which Christians most overlook and neglect are the very duties in which men of the world are most willing to engage and carry on independently or in company with Christians. It is further to be noted, that very many of the benevolent and Christian enterprises of the day are, in fact, more indebted to the liberality of men not professing to be Christians, than to those who are. In those very departments in which Christians are most deficient, men of the world are most efficient,—most *inclined* to act. The strict moralists of the world feel that their own conduct, even in what they deem Christian virtue, is so much superior to that of professed Christians, that they cannot reverence the Christian religion.—P. 265.

It is a fact worthy of note and careful reflection, that many

of the most zealous friends of humanity have either been infidels, or have shown a strong bias in that direction. We refer not to those who are merely seeking *political* reforms; but to those who apparently desire to go deeper, and effect more radical changes for the better in human condition. To go no farther back than Paine, a long list of men might be found whose zeal for humanity made them infidels, or whose infidelity begat their zeal for human welfare. They were looking for something to be accomplished. They find Christians arrayed against their plans, and they array themselves against Christianity. There is an appearance as if infidelity were on the side of human well-being, while Christianity stands up in defence of ancient abuses, oppressive legislation, and social enormities. Is it so that those who set themselves to examine existing institutions and the evils which afflict humanity, are brought to the conclusion, that Christianity is one of the chief barriers to progress in the path of charity and social well-being?—P. 268.

One-third of mankind are rich, or in easy circumstances, and resist all great changes. They are conservatives. And it so happens, in Christendom, that this happy third consists of the priesthood, the nobles, public officers, gentry and men of wealth.—P. 270.

In chartism, in democracy, in socialism, there is not *necessarily* any ingredient of infidelity; and yet, in fact, we find them, to a large extent, travelling together; because Christians, as such, and those who pretend to be such, have, without just discrimination, opposed *every* movement of reform, as dangerous to society.—P. 272, 273.

Religion and its institutions constitute a very effective power. This power is abused both positively and negatively, by what it *does* and what it prohibits being done; it is efficient for evil and repressive of good.

Those holding and yielding this power have always been inclined, not only to stifle inquiry into abuses, (which might expose *them*,) but also all free expression of opinion which might in any way bring the validity of their dogmas in question. It was easier for them to sit tranquil in their places, and hold men to one track of thought, than to examine and try the soundness of positions as fast as they might be advanced. This power for repression of truth and all disturbing investigation, we find freely exercised. Thus the catholic opposition to the astronomical discoveries of the middle ages.

Thus the modern opposition to the conclusions of geology, and thus the almost universal opposition among rigid churchmen and the severely orthodox, to all free inquiries into human condition, the rights and wrongs of the poor, and into the great problem of proper security for human labour. These subjects are proclaimed to be ground which free inquiry should not touch; ground within the domain of religion, and therefore not to be touched but by holy hands. Yet these same persons do not so much as touch these subjects with their little fingers. They do not enter in themselves, and they would fain prevent others from entering.—P. 27, 29.

The worst, the most inhuman book on the treatment of the poor ever published—the most inhuman book possible, was written by a clergyman; Malthus. The answer; the indignant, crushing answer to that book was from an infidel, W. Godwin.*

* The following Letter from the author of "New Themes," is inserted as an act of justice:—

Philadelphia, Jan. 24, 1854.

REV. J. F. BERG, D. D.,

My dear sir,—I regret to learn that your opponent, in the recent debate, in which you have battled with such distinguished success for Christianity, introduced my name, with quotations from "New Themes." Not having been present, I cannot say whether any unfairness was practised in the selection of these extracts. I fear, however, that your antagonist had not the candour to say that the book from which he quoted contains evidence that its author is ardently devoted to Christianity. The passages cited were intended to point out certain faults of Christians, which mark a departure from the true spirit of their religion, an undue devotion to formulas and theology, as compared with the practical duties of Christianity, and a neglect of those great social questions which now agitate the civilized world; the due solution of which, in the light of Christian truth, is of such deep concern to the mass of the human family. It was considered as proper to point out the faults of protestantism, as of a single denomination or an individual. It was deemed right, even though humbling, to show in what respect Christians might take a lesson from infidels, as physicians often learn important lessons from quacks. We shall not regret this notice even by an enemy, if it induces an examination of the subjects referred to in these citations, which are of an importance far from being duly appreciated in their bearing on the progress of Christianity.

I have no hesitation, however, in making a discrimination between infidels as well as between Christians. Some Christians are undoubtedly better than others—more enlightened, more humble, more strict imitators and followers of their Lord and Master;—so, some infidels are worse than others, more daring, more reckless, more remorseless foes of society, and more strictly and blindly obedient to their lord and master. Godwin was probably not one of

So much for the opinions of Mr. Colwell, respecting Christians and infidels. And here let me interpose one remark, in regard to the alleged unwillingness of Christians to hear any thing said against their views. I take it for granted, that in the present discussion, their object is to turn infidels into Christians. If so, they should and will observe such a calm deportment, as will show that they are convinced that anything like free discussion, will always turn out in their favour. (Mr. Barker had begun to state a few things his opponent should prove, when his time expired. As he repeated them in his closing speech, they will be found there. As he took his seat there were a few hisses.)

DR. BERG. [Applause.] My friends will oblige me by endeavouring to listen with as much calmness as they possibly can. I ask this as much on my opponent's account as on my own. For the last two weeks I have been weighed down by the pressure of intense excitement, and my physical system is now beginning to feel it.

You will hardly expect an extended reply to the assertions of my opponent that Christians make a distinction between lying and using pious frauds for the good of souls, and that they do not call the latter lying at all. A baser slander was never uttered by any man, be he called infidel or any other name. (Applause.)

My opponent asks, Are those who have the Bible any better than others? No! unless they use it, and practise what it teaches. I do not believe that any society of Christians ever taught that the mere possession of the Scriptures, without the prac-

these worst; for in his controversy with Malthus he quotes largely from the New Testament in support of his views as a friend of humanity.

The temper which dictates a regular crusade against Christianity, which desires to shake the faith of the poor in their religion, which exerts its utmost powers to loosen the bonds of Christian civilization, betrays a spirit than which I can conceive nothing more diabolical. Those who deliberately pursue such objects, seeking public opportunities of disseminating sentiments and expressions, the casual hearing of which on the street would produce a shudder, are, in my view, worse enemies of society than the guilty beings who inhabit the penitentiary.

Very sincerely yours, S. C.

tice of its precepts, saved the soul. When you produce to me a man who makes the Bible his rule of faith and duty, I will show you a man who, in all the relations of life that he can possibly sustain, is upright before God and men.—[Applause.]

My opponent speaks of pretended prophecies. Has he proved that they are pretended? Does he forget that this burden of proof is on him? Where is the evidence that they do not mean what we hold as their meaning? Let him prove that they are pretended. [Good! Applause.] Let him show us how he can get over the distinct enunciation of Messiah's birth. Let him show how it could possibly be known beforehand that he would be born at Bethlehem. Let him show how, at the very period foretold in prophecy, he was born at Bethlehem. Let him show how the predictions of his birth—his life—his sufferings—his death—are all fulfilled in the History. Let us hear him explain these coincidences.

My opponent has shown the same want of faith which all infidels have in human testimony. He could never discover whether there is a Declaration of Independence, written by Thomas Jefferson. The original cannot be found. Some say that it is preserved in the office of the Secretary of State; others, that it is not. All the witnesses are dead, as well as the signers. But even suppose they were alive, and would assert the reality of its existence, it is only human testimony and my opponent will not take that. If you find a man who thinks that every human being is an intolerable rascal, you may be sure that human nature in his own person is exceedingly depraved.

My opponent has assumed the fearful risk to his argument, which I have shown he cannot avoid, by pretending to doubt the reality of the character of Christ; but the reasons by which he seeks to support this position are not worthy of the name of argument. They consist of blank assertions in the face of the overwhelming evidence which proves that the evange-

lists were describing a real character. This evidence I have already presented. I need not recapitulate it here. But he tells you that even if it was real, it is far from being perfect. That it fails to answer the model of infidel perfection is readily conceded; and, perhaps, as my opponent has so often alluded to Tom Paine, as a much abused and slandered man, it may not be amiss to show what an infidel, and an intimate friend of Paine has left on record concerning that paragon of infidel excellence. I allude to the Letter of William Carver, who, be it remembered, was a co-labourer of the famous author of the *Age of Reason*, and whose testimony cannot be challenged on the ground that he was a Christian, because he was as pious and devoted a blasphemer as Tom Paine himself. He addressed the following letter in reply to one from his friend:—

MR. THOMAS PAINE:—I received your letter, dated the 25th ult., in answer to mine, dated November 21, and after minutely examining its contents, I found that you had taken the pitiful subterfuge of lying for your defence. You say that you paid me four dollars per week for your board and lodging, during the time you were with me, prior to the first of June last; which was the day that I went up by your order to bring you to York, from New Rochelle. It is fortunate for me, that I have a living evidence that saw you give me four guineas, and no more, in my shop, at your departure at that time; but you said you would have given me more, but that you had no more with you at present. You say also, that you found your own liquors during the time you boarded with me; but you should have said, “I found only a small part of the liquor I drank during my stay with you; this part I purchased of John Fellows, which was a demijohn of brandy containing four gallons, and this did not serve me three weeks.” This can be proved, and I mean not to say any thing that I cannot prove; for I hold truth as a precious jewel. It is a well-known fact, that you drank one quart of brandy per day, at my expense, during the different times you have boarded with me, the demijohn above mentioned excepted, and the last fourteen weeks you were sick. Is not this a supply of liquor for dinner and supper? As for what you paid Mr. Glen, or any other person, that is nothing to me. I am not paid, and found you room and firing besides. You say as you paid by the week, it matters not how long your stay was. I accede to your remark, that the time of your stay at my house would have been of no matter, if I had been paid by the week, but the fact is otherwise. I have not been paid at all, or at least, but a very small part; prove that I

have it if you can, and then I shall be viewed by my fellow-citizens in that contemptible light that they will view you in, after the publication of this my letter to you. You ask me the question, "How is it that those who receive do not remember as well as those that pay?" My answer is, I do remember, and shall give you credit for every farthing I have received, and no more. I will ask you what consolation you derive to your mind in departing from truth, and endeavouring to evade paying a just and lawful debt? I shall pass over a great part of your letter with silent contempt, and oppose your false remarks with the plain truth. As the public will see your letter as well as mine, they will be able to judge your conduct and mine for themselves. You say that I seem not to know any thing about the price of boarding in the city; but I know the price is from three dollars to five, and from that to ten; with an additional charge if the boarder should be sick for three months or upwards. I shall show you how I calculate my expenditures, by the bill that will be rendered to you, and I believe it will be an important lesson to those who may undertake to board you hereafter. I have no person to help me calculate or write, but fortunately took the advice of a friend, and got him to keep an account of all the times you stayed with me. You assert that your being at my house only added one more to the family; I shall prove that it added to the number of three. You know very well when you came, I told you I must hire a servant-girl if you stayed with me. This I did for five months, at five dollars per month and her board. This I would not have done, unless you had given me ground to believe you would have paid me. After your departure, she was discharged. Now, sir, how will you go to prove that yourself, and Mrs. Palmer, and the servant-girl are one? In order to do this you must write a new system of mathematics. You complain that I left your room the night that you pretended to have been seized with the apoplexy; but I had often seen you in those fits before, and particularly after drinking a large portion of ardent spirits, those fits having frequently subjected you to falling. You remember you had one of them at Lovett's hotel, and fell from the top of the stairs to the bottom. You likewise know I have frequently had to lift you from the floor to the bed. You must also remember that you and myself went to spend the evening at a certain gentleman's house, whose peculiar situation in life forbids me to make mention of his name; but I had to go to apologize for your conduct; you had two of those falling fits in Broadway, before I could get you home.

You tell me that I came up stairs in the night, and opened the cupboard, and took your watch. This is one more of your lies; for I took it during the time your room was full of different descriptions of persons called from a porter-house and the street, at the eleventh hour of the night, to carry you up stairs after you had fallen over the banisters; and as the cupboard door was open, the watch lay exposed. I told you next morning I put your watch in my desk, and you said I had done right. Why did you not complain before? I believe that I should do the same again, or any other person in my situation; for had the watch been lost, you would

have thought that I, or some one of my family, had got it. I believe, it will not be in your power to make one of my fellow-citizens believe, that at this period of my life I should turn rogue for an old silver watch.

You go on to say, "Did you take any thing else?" Have you assumed the character of a father-confessor, as well as a son of Bacchus! Did you lose any thing? Why do you not speak out? You have been so long accustomed to lying, one more will not choke you. Now, sir, I have to inform you I lost a silver spoon that was taken to your room, and never returned. Did you take that away with you? If not, I can prove that you took something else of my property without my consent. You likewise gave a French boy, that you imported to this country, or was imported on your account, a nice pocket bottle, that was neither yours nor mine; it being the property of a friend, and has since been called for. I lent the bottle to you, at the time you was sick with what you call apoplexy, but what myself and others know to be nothing more than fallen drunken fits. I have often wondered that a French woman and three children should leave France, and all their connexions, to follow Thomas Paine to America. Suppose I were to go to my native country England, and take another man's wife, and three children of his, and leave my wife and children in this country. What would be the natural conclusion in the minds of the people, but that there was some criminal connexion between the woman and myself? You have often told me that the French woman alluded to, has never received one letter from her husband, during the four years she has been in this country. How comes this? Perhaps you can explain the matter.

This precious morsel we obtain as the result of a quarrel between Paine and his friend, and it is an apt illustration of the old saying, to the effect that when a certain class of people fall out, honest men are benefited.

Perhaps it might be for edification and profit to have this letter read annually on the anniversary of the birth-day of St. Thomas Paine. It might possibly stimulate his admirers to greater zeal in striving to attain the highest model of infidel perfection.

My opponent has a short and easy method of disposing of any amount of evidence. All he has to do is, to tell us "it amounts to nothing," and then put at the end, Q. E. D.—*Quod erat demonstrandum!* and the case is as clear as darkness can make it. What! is the moral phenomenon presented in the character of Christ so easily explained? Infidels have not always felt in this matter with my opponent, and I can-

not conceive how any man who is disposed to take evidence on any question in a spirit of candour, can dismiss such an argument in so summary a manner. If my opponent will turn to Dr. M'Culloh's book, entitled, "Proofs of the Credibility of Scripture Writers," vol. i. p. 240, he will find the following confession from Lord Bolingbroke, one of the wittiest and shrewdest writers that ever assailed Christianity. He says:—"The gospel teaches universal benevolence, recommends the precepts of it, and commands the observation of them in particular instances occasionally, always supposes them, always enforces them, and makes the law of right reason a law in every possible definition of the word beyond all cavil—I say, *beyond all cavil*; because a great deal of *silly cavil* has been employed to perplex the plainest thing in nature, and the best determined signification of words according to the different occasions on which they are used."—(Bolingbroke, Essay iv. sect. 5.) "The gospel of Christ is one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity." (Bolingbroke, Fragments of Essays, 20.) Thus out of the mouth even of an infidel, the gospel is shown to be a perfect rule of life. My opponent must remember that the standard of perfection which he proposes, and which, if I understand it, amounts to obedience to the laws of our organization, is an abstraction which common people cannot comprehend; and, moreover, after he has arrived at a knowledge of these laws, they will require expounders, who must come with authority, otherwise they will become a jargon of confusion, as every man will claim an equal right to offer his exposition as the true theory. My opponent told us that the precepts of the Bible led to intemperance in the use of strong drink. True, he says, the scriptures forbid drunkenness, but then, they fail to tell us what drunkenness is! What next? He cited the marriage supper at Cana, in Galilee, at which, he tells us that Christ, after the guests had drunk the house dry, furnished an additional supply

of 130 gallons of wine; and as there were twenty guests at that wedding, this would amount to a little over six gallons apiece. He thinks this was a bountiful provision. So do I. Perhaps Mr. Barker will tell us where he has obtained his information respecting the number of guests. I cannot find any thing about this number (twenty) in my Bible, though I have spent some time in looking at the account of the transaction furnished in this book; and, not only so, I am at a loss to know how the six water-pots, containing two or three *firkins* (*μετρητας*) apiece, could amount to 130 gallons! The word *metretes*, called *firkins*, is used by the Seventy as equivalent to the Hebrew *Seah*, two and a-half gallons! and, so forty-five gallons would be nearer the mark, or one hundred and six-teen, if equal to the Hebrew Bath.

As to the number of guests, we are told that the mother of Jesus was there, and both Jesus was called (invited) and his disciples to the marriage. How many disciples Jesus had at that time, we have no means of determining; but we do know, and my opponent surely cannot be ignorant of the fact, that marriage ceremonies among the Jews were attended, when the parties were of any note, by a large train of the friends both of the bridegroom and the bride; and as this seems to have been an occasion of more than ordinary interest, there can be no doubt that the guests were far more numerous than Mr. Barker is pleased to imagine. The bride, he knows, was usually attended by at least ten bridesmaids, and the bridegroom, if a notable personage, was accompanied by a large retinue of friends. Still, why provide so much? Did our Saviour expect them to drink it all at once? No! There is a far better reason for the abundance. According to the Jewish custom, as my opponent ought to know, all the wine left after marriage ceremonies, was sold, or given to the poor; and for them Christ wished to make provision. (Applause.) Thus every slander against the character of Christ, is hurled back to the confusion of its assailant. (Applause.)

Now, I should not have taken up my time in noticing this objection of my opponent, if it were not that it affords a sample of the reckless style of argumentation adopted by the enemies of the Bible in order to vilify the character of Christ. What are we to think of a disputant who, in the face of these facts which he cannot deny without a fatal exposure of ignorance, can tell us that Christ intended to furnish each guest at that marriage-supper with over six gallons of strong drink! Suppose he made a hundred and thirty gallons, was it all to be used at once? This looks like the desperation of blasphemy! (Applause.) My opponent will say, at any rate, the Bible allows the use of wine. So it does! but it forbids the abuse of it. What is the abuse of it? Getting drunk! Well; but what is getting drunk? Perhaps, if my opponent can make it convenient to attend some anniversary of the birth of the tutelary saint of infidelity, he will not be any longer at a loss for an answer to his question! My opponent says he does not traduce the character of Christ, and that I have not *proved* that He claimed to be a perfect character. Mr. Barker must pardon me for having taken for granted that he had some little acquaintance with the contents of the New Testament. If he does not know that Christ claimed to be perfect in his own character, and perfect as a teacher, then I must advise him to read the gospels before he undertakes to vilify Christianity. I would as soon undertake to prove that the sun shines, as to prove that Christ did put forth these claims. They are essential to the very authority which He claimed for his teachings. Another instance of the ingenuity of my opponent is presented in his attempt to represent me as condemning "liberty, equality, and fraternity" in every sense, because I objected to it in the scope given to this motto by the wolves in sheep's clothing, who know in their hearts that had they the power, they would usher in another infidel millennium, that Reign of Terror to the few! The few by Mr. Barker's showing are the aristocrats and

the *priests*, as all ministers of the Christian religion, without exception, are denominated and denounced by my opponent, and by his brethren of the Sunday Institute, who chant odes to their nameless god in anticipation of the downfall of every Christian ordinance and institution! The spirit of infidelity is a ravening spirit with all its professions of philanthropy, and, therefore, Christ says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." To hear them talk of liberty and love, sounds like the bleating of pet-lambs, but we know them, and we do not trust them.

I offered my opponent some of the prophecies which refer to Christ in evidence of the truth that Christianity is a revelation from God. As he objects to them, notwithstanding the overwhelming array of proof, positive, plain and undeniable, I will briefly present for his additional reflection another fact, viz.: that Jesus Christ was not only the subject of prophecy, but was himself the most illustrious of prophets, and gave ample proof of his divine commission by his prophecies, as well as his miracles. Bishop Newton gives the following summary of the prophecies uttered by Christ, and it is a fair test of the validity of the Saviour's claims, if we take him at his word. "Now," says Christ, "I tell you before it come, that when it is come to pass, ye may believe that I am he." What did Christ foretell? Every man that knows anything about the New Testament knows this,—that Christ foretold not only his own sufferings, death and resurrection, but also the manner and circumstances of them:—

That he should be betrayed by one of the twelve, even by Judas Iscariot, the son of Simon; that all the rest should be offended because of him that very night, and notwithstanding their protestations to the contrary, should forsake him and fly: that Peter particularly, who was more zealous and eager than the rest, before the cock crew twice, should deny him thrice; that he should be betrayed to the chief priests, and be delivered to the Gentiles to mock, and to scourge, to spit upon, and to kill him; that he should be crucified, and the third day should rise again, and appear to his dis-

ciples in Galilee. He foretold that his apostles should be enabled of plain fishers to become fishers of men; that they should be indued with power from on high to speak with new tongues and to work miracles; that they should go forth into all nations, and publish the glad tidings of the gospel unto the uttermost parts of the earth. He foretold the persecutions and sufferings which his disciples should undergo, and particularly by what manner of death Peter in his old age should glorify God, and that John should survive till after the destruction of Jerusalem. He foretold the rejection of the Jews and the calling of the Gentiles; that the kingdom of heaven should be taken away from the former, and be given to the latter, who should bring forth the fruits thereof; that the number of his disciples from small beginnings should increase wonderfully, as a little seed groweth into a tree, and a little leaven leaveneth the whole lump; that his church shall be so founded on a rock, that it should stand forever, and all the powers of hell should not prevail against it. These things were most of them contrary to all human appearances, and impossible to be foreseen by human prudence or effected by human power; and He must be thoroughly acquainted with the hearts of men, and with the direction and disposition of future events, who could foretell them with such certainty and exactness; and some of them are actually accomplishing in the world at this present time.

But none of our Saviour's prophecies are more remarkable than those relating to the destruction of Jerusalem, as none are more proper and pertinent to the design of these discourses; and we will consider them as they lie in the twenty-fourth chapter of St. Matthew, taking in also what is superadded by the other evangelists upon parallel occasions. These prophecies were delivered by our Saviour about forty years, and were committed to writing by St. Matthew about thirty years, before they were to take effect. St. Matthew's is universally allowed to be the first of the four Gospels; the first in time, as it is always placed the first in order. It was written, as most writers affirm, in the eighth year after the ascension of our Saviour. It must have been written before the dispersion of the apostles, because St. Bartholomew is said to have taken it along with him into India, and to have left it there, where it was found several years afterwards by Pantænus. If the general tradition of antiquity be true, that it was written originally in Hebrew, it certainly was written before the destruction of Jerusalem; for there was no occasion for writing in that language after the destruction of Jerusalem and the dispersion of the Jews into all nations. It is asserted upon good authority, that the Gospels of Mark and Luke were approved and confirmed, the one by St. Peter, the other by St. Paul. So Papius, Bishop of Hierapolis, and Clemens Alexandrinus say expressly that the Gospel of St. Mark was written at the desire of the new converts, and ratified by St. Peter. So the learned Origen affirms, that the second Gospel is that of Mark, who wrote as Peter dictated to him; and the third Gospel is that of Luke, which is commended by Paul. So Tertullian saith, that Mark's Gospel is affirmed to be Peter's, whose interpreter Mark was; and Luke's Gospel they are wont to ascribe to Paul. So Jerome saith, that

the Gospel according to Mark, who was the disciple and interpreter of Peter, is said to be Peter's. These authorities are more than sufficient to weigh down the single testimony of Irenæus to the contrary; but besides these, Gregory Nazianzen, Athanasius, and other fathers might be alleged to prove, that the Gospels of Mark and Luke received the approbation, the one of St. Peter, the other of St. Paul; and it is very well known that both these apostles suffered martyrdom under Nero. The Gospel of St. Mark must have been written at the latest in the reign of Nero; for he died in that reign, in the eighth year of Nero, according to Jerome. The Gospel of St. Luke was written before the Acts of the Apostles, as appears from the preface to the latter; and the Acts of the Apostles concluding with St. Paul's dwelling at Rome two years, it is probable that this book was written soon after that time, and before the death of St. Paul. It may be concluded then as certain, that three of the four Gospels were written and published before the destruction of Jerusalem; Dr. Lardner himself, who fixed the time of writing the first three Gospels later than most other authors, yet maintains that they were all published some years before the destruction of Jerusalem; and in all probability the writers themselves were dead before that period; St. Matthew and St. Mark were certainly so; and consequently it cannot with any colour of reason be pretended that the predictions were written after the events. St. John is the only evangelist who lived and wrote after the destruction of Jerusalem; and he purposely omits these prophecies, to prevent this very cavil, as we may suppose with reason. Neither can it be pretended that these predictions were interpolations made afterwards, because they are inserted in several places, and woven into the very substance of the Gospels; and because they are cited and alluded to by ancient writers, as well as other parts; and because they were not to be accomplished all at once, but required several ages to their perfect completion; and we see them, in some instances, fulfilling to this very day.

[The Dr. took his seat. Great applause.]

Mr. BARKER. [A few hisses—cries of order.] I must express my astonishment that my opponent should found his arguments on the statements of the very book which his object is to prove worthy of credit. Before he quotes from it, he should prove it of authority, especially when its authority is the question in debate. [Applause—hisses.]

He objects to my statement that Christians make a distinction between ordinary lying and lying for a good purpose, and that many of their authors do not call pious frauds lying at all. He does not then know, that his brother minister, President Mahan, of Oberlin College, and Paley, of the English church, consider lying as justifiable in certain cases. If he does not, I am sorry that he is so little acquainted with Christian literature.

He says that the Bible does not benefit unless men obey it. His doctrine was different when he claimed that the countries which have had the Bible have not been so dark and depraved as others. And his brother Nelson says that the countries which have had the Bible have been distinguished for nobler and clearer views, and for a more enlarged philanthropy.

He says the burden of proof against the prophecies rests on me. But he must acknowledge that he should first prove that the prophecy is in the Scriptures; 2d, that it refers to Christ; and, 3d, that it was fulfilled in facts whose occurrence can be established.

He charges me with want of faith in all human testimony, because I reject the evidence for the divine origin of the Bible. Does he believe all testimony? does he believe what the Turks offer for the divinity of the Koran, or the Hindoos for that of their sacred books, or the Mormons for that of Joe Smith's Bible?

The difference between the Doctor and myself is that he discards all testimony except what makes for his own system, while I put on the same footing the testimony for the divinity of the sacred books of all nations, unless, indeed, that offered by Christians be the most deceitful of all. (*Hisses.*) The Doctor considers the Turks unaccountably credulous, the writers of the Koran deceivers, and the Mormon leaders depraved rascals; but, condemning the rest of the world, he has his narrow corner to retreat to: he believes that Christians alone speak the truth. There is little difference between us then on that point, for I too have a corner to retreat to; I believe that unbelievers may speak the truth.

As to the letter of Thomas Carver, though it sounded at first like a forgery, I think it *might* have been written by him. (Sensation and derisive laughter.) But the man who could write that, at his time of life, he would not turn thief for a silver watch, might have been a thief for much *less* than a silver watch.

Bolingbroke's certificate to the universal benevolence of the Gospel may pass for what it is worth. Some passages deserve all that he says. The better plan is to take the good and leave the bad. (Here a transposition of adjectives caused an outburst of laughter and insulting shouts. Moderator Chambers requested silence.) What I supposed as to the number of persons present at the wedding Cana has been treated as

if positively said. As it was Christ's first miracle, it is not probable he had many disciples.

I will now proceed with my summary of the debate, so that those who wish may see what has been done and what has not been done.

The Dr. was to prove:—

1. That the Bible is of superhuman origin.
2. That its tendency, when so regarded, is to do good, and nothing but good.

To prove the first point, he was to produce—

1. Internal—
2. External evidence.

What has he done? It is not for us to judge. We know what it was necessary to do. We will state some of the things which he has not done, and which remain for him to do.

He should prove—

1. That the *style* of the Bible is more than human.

State what are the marks which distinguish a divine from a human style.

2. That the contents of the Bible bear marks of a superhuman origin.

State precisely what things man *can* originate in philosophy, morality and theology, and what he cannot, and prove all the contents of the Bible to be of the latter kind.

3. He should produce a book that contains lower or grosser representations of God—one that more plainly attributes to Him the human form and human imperfections.

4. Produce one that attributes to God more bloody deeds, more inhuman butcheries, more heartless slaughters of unoffending people, of helpless, unprotected women and children?

5. Produce a book that talks more childishly about astronomical, geographical, meteorological, or scientific matters generally.

6. Produce a book that says more in favour of polygamy, concubinage—that represents polygamists as the special friends of God, as persons obeying in all things God's laws, and that tells us that the one who had *seven hundred* wives and *three hundred* mistresses was the wisest of them all—the wisest man that ever lived or that ever shall live.

7. Produce a book more in favour of slavery, the subjugation and oppression of woman, and the absolute despotism of the husband.

8. Produce a book that more expressly requires members of churches to obey their church rulers, or that lays a broader or a deeper foundation for priestcraft.

9. Produce a book that teaches falser doctrines respecting political rulers, or that requires more servile, more absolute subjection and obedience to the powers that be, or that strikes more directly or more fatally at the civil rights of men.

10. Produce a book that says more in favour of slavery, that authorizes worse forms of slavery, that sanctions grosser cruelties towards slaves, that connives more at the licentiousness inseparable from slavery, or that requires from slaves more absolute and universal obedience to the commands of their masters, whether good or bad, whatever those commands may be.

11. Produce a book that authorizes harsher treatment of children by their parents, or that speaks more strongly in favour of the free and unsparing use of the rod.

12. Produce a book that contains a greater number of childish, trifling, ridiculous, contemptible laws about offerings, priests, and ceremonies.

13. Produce a book that contains more cruel and revolting laws about the treatment of women and wives, than several of those in the books of Moses.

14. Produce a book that contains more partial laws, than those about servitude, bad meat, usury, and the like.

15. Produce a book that represents God as more unjust than those parts of the Bible do, which represent him as punishing whole races of beings, throughout all ages, for the offence of one individual of each race, and as commanding innocent sons and grandsons to be hung or beheaded for a father or a grandfather's fault, or whole nations to be utterly cut off, man, woman and suckling, for an offence alleged to have been committed four hundred and fifty years before.

16. Produce a book that represents God as more fiercely or implacably revengeful.

17. Produce a book that contains a more horrible or infernal effusion of revenge and cruelty than the one hundred and ninth Psalm, said to be a Psalm of David, a man after God's own heart.

18. Produce a book that goes farther in the encouragement of cruelty,—cruelty of the most savage and inexcusable kind, than the book which says, O Babylon, happy shall he be, that taketh and dasheth thy little ones against the stones, Psalm cxxxvii.

19. Produce a book that contains a greater number of contradictions, or contradictions of a more palpable or astounding character.

20. Produce a book that contains more indecent or obscene stories, or more disgusting allusions, or more filthy exaggerations, than the stories about Onan, Lot, the wives of Jacob, Sarah, &c., and passages in the Pentateuch, the Song of Solomon, and the prophets.

21. Produce a book that portrays a more deceitful, selfish, scheming, swindling supplanter than the old Jew Jacob, who is said to have had such power over God as to have beaten him in a wrestling match, and to have won from God himself the new name of Israel, or conqueror of God.

22. Produce a book that gives two more different or inconsistent portraits of the same person than the Gospels of Matthew and John give of Jesus.

23. Produce a book that teaches more foolish doctrines, or that gives more foolish rules in relation to giving, lending, taking thought for to-morrow, laying up for ourselves treasures on earth, selling all property and giving the proceeds to the poor, being content in whatever condition or calling we may be, and the like.

24. Produce a book that gives a representation of the laws by which the universe is governed, and the affairs of mankind controlled, more at variance with the fixed and unalterable laws revealed by nature and mankind themselves.

25. Produce a book which presents for our admiration and imitation more defective or faulty characters than the prophet who could call down fire from heaven on his fellow-men, curse children, and cause forty and two of them to be torn in pieces by wild beasts for calling him bald-head, murdered eight hundred and fifty dissenting prophets in a day, hewed men in pieces in cool blood, lied, cheated, kidnapped, bought and sold human beings, bred slaves, lived in unbridled licentiousness, and practised almost every known abomination.

26. Produce a book that tells a greater number of ridiculous and impossible stories than those about a reasoning serpent, the talking ass, the swimming iron, the origin of giants, the first transgression, the tree of life, the flaming sword and cherubim, the tower of Babel, the confusion of tongues, the monster fable of the flood, the foxes and firebrands of Samson, the whale and Jonah, the devils and

swine, the origin of the Moabites and Ammonites, the experience of Jacob on his flock, and the thousand similar impossibilities so gravely recorded as historical and scientific verities.

Define a miracle, and show how a miracle may be distinguished from events that are not miraculous.

Prove that miracles have been wrought.

Prove that miracles demonstrate the presence and special agency of God.

Prove that devils or bad men never wrought miracles.

Prove that God never wrought miracles, or caused them to be wrought, for the purpose of proving or tempting people to embrace false religions, or believe a lie.

Prove that the magicians of Egypt did not work miracles.

Prove that the false Christs mentioned in the Gospels did not show great signs, and work great miracles, so as to deceive all that were not God's very elect, and incapable of being deceived.

Prove that the miracles said to have been wrought by Moses, Joshua, Elijah, Jesus, and his Apostles, *were* wrought.

Prove that they were wrought by God, and not by some other unseen power, as some of the other Bible miracles are said to have been wrought.

Prove that God wrought them to prove the truth of certain doctrines, and his approbation of certain persons, and of their sayings and doings, and not for the purposes of tempting, proving, misleading, or deceiving men, in order to bring them to believe a lie and be damned.

Prove that the Jews and Gentiles, in the days of Jesus, were not very wicked; that they had not both rejected or corrupted previous revelations of God's truth; that they had not refused to receive the truth in the love thereof; that they had not pleasure in unrighteousness; or that they were not exactly the kind of men to whom the Apostle says God is accustomed to give up to themselves; to their own hearts' lusts, or on whom it is his plan to send strong delusions of the devil to work before them and among them all kinds of lying wonders and miracles, irresistible in their power to deceive, to bring them to believe a lie, that they might be damned.

Prove that the books of the Bible were written by the persons whose names they bear.

Prove it by testimony that has not been proved untrustworthy by being convicted of deceit and lies.

Prove that the persons who wrote those books were specially, miraculously endowed by God, so as to be secured against the possibility of error or mistake.

Prove this by arguments such as men of common sense and common attainments can understand.

Prove that the claims to divine inspiration, put forward by writers of books, or by others in behalf of books, are not generally false.

Prove that the claims put forth in behalf of the Bible are an exception to the general rule.

Prove that the Jewish priests, and the Jewish scribes, and many of the Jewish prophets, who composed those books, or who had the care and management of them, were not, according to Jeremiah, from the least even unto the greatest of them, given to covetousness, and that they were not, from the prophet even unto the priest, given, every one of them, to deal falsely. Jeremiah, vi. 13—that in transgressing and lying, and conceiving and uttering from the heart words of falsehood, they had not gained a deplorable notoriety—that truth had not fallen in the streets—and that equity could not enter—that it had utterly failed—so that he that departed from evil made himself a prey—as Isaiah says, That they were not the children of the devil, devising lies and plotting murder, like him, as Jesus says, that they did not forge and corrupt books to aid them in their villanous plots, that the high priest Hilkiab, who pretended to find the Book of the Law of the Lord, as recorded in 2 Kings, xxii. did not forge the book, to gain favour for his priestly ceremonies, his gainful institutions of offerings and sacrifices, and the establishment of the priestly power over the people.

Prove that the early Christians did not practise deceit, use frauds, for the purpose of gaining proselytes, silencing objections, and extending their religious system.

Prove that they did not especially write fabulous books, forge the names of celebrated characters to give them authority, and thus impose first on the ignorant and credulous multitudes, and ultimately on the people at large.

Prove that even the well meaning and truly pious and benevolent did not use those pious frauds, believing they were serving God and blessing men by endeavouring thus to spread abroad what they deemed to be the only saving truth.

Prove that they did not labour in this department of piety and benevolence more than in any other, and that the result was not the production of a multitude of fabulous Gospels,

forged epistles, creeds, and constitutions, false tales of revelations, miracles, and remarkable interpositions of Providence; forgeries in the names of Gentile oracles and philosophers, the corruption of the writings of Jews and Pagans, and such a multiplication of frauds of all conceivable descriptions, as the world has never before either beheld or dreamed of.

Prove that this system of fraud was not continued through every age of the church, till the Christian priesthood, so called, gained the empire of the world, and introduced those ages of intellectual and moral darkness which are now, and must remain forever, the wonder and the grief of every friend of truth, of freedom, of virtue and humanity.

Prove that our modern priesthods, both Catholic and Protestant, have not continued this system of fraud, these deceitful arts to this day, and that their defences of Biblical inspiration, and their pretended histories of the lives and deaths of heretics and unbelievers, reformers and philanthropists, are not, as a general rule, either a compilation of ancient frauds and forgeries, or the fabrication of new ones, published, sometimes in pious and benevolent ignorance, and at other times, for the purpose of perpetuating their power over the bodies and souls of their dupes, and maintaining themselves in ease and affluence, at the expense of the toiling millions of the community.

Prove, in short, that you have anything more than *hearsay* for your belief in the superhuman origin of the Bible—the hearsay of known and proved, of armed and systematic deceivers, or of blind unreasoning superstitious dupes of priestly guile.

Prove to us that the passages you quoted from the Bible as prophecies, *are* prophecies.

Prove that they were spoken or written in reference to Jesus of Nazareth.

Prove that the accounts of Jesus of Nazareth given in the Gospels are *true* accounts.

Prove, next, that these accounts are, what you say, a literal fulfilment of the passages you quote as prophecies—that the prophecies and records exactly agree.

Prove that the Gospels were written by the persons whose names they bear.

Prove that the persons whose names they bear were competent and trustworthy witnesses of the things they profess to record.

Prove that the Gospels might, and that they were not,

written long after the time when Jesus is said to have lived and taught and died.

Prove they are not collections of traditions, believed by the earlier Christians, but having all the uncertainty and mixture of fable and exaggeration so common with the traditions of a dark and credulous age.

Prove that the partial agreement and partial disagreement of the Gospels are not exactly such as might be naturally looked for in the works produced by different authors, but compiled from the same traditionary sources.

Prove that there is anything in the style or contents of the Gospels beyond what the power of man might produce.

Prove that the book has no errors, no contradictions.

Prove that the character of Jesus as portrayed in the Gospels is a perfect character.

Prove that he did not, according to the gospels, teach false and contradictory doctrines, bad and contradictory morals.

Prove that he did not, according to the gospels, violate his own precepts, doing the very things which he warned other people not to do, on pain of God's wrath and damnation.

Prove that he did not encourage hopes of earthly honour and power, and wealth, and of national aggrandizement in his disciples, which they never realized.

Prove that he did not, according to the gospels, make positive promises to his disciples of thrones and empire, of houses, lands and friends here on earth which he never fulfilled.—Matthew xix. 27, 29; Mark x. 28, 30.

Prove that he did not utter false prophecies respecting the end of the world, when he said, this generation shall not pass away till all these things—the end of the world and the like—shall be fulfilled. See Matt. xxiv. 29, 34.

Prove that, though the character of Jesus, as given in the gospels, were a *perfect* and moral character, it might not be a fancy piece—the production of love, veneration and poetry from their own resources and the aids afforded by the forms of varied moral beauty in the living characters around them, and the beautiful portraits of virtuous excellence presented in the history, the biography, and the poetry of their predecessors.

Prove that the natural tendency of the human soul is not to beautify and adorn, to improve and perfect the idea it forms of the object of its affection, its gratitude, its reverence, and that the poet, the sculptor, and the painter, the historian,

the biographer and the novelist, do not generally, if not invariably, create for us forms, and characters, and scenes more beautiful, more perfect, more entrancing than the homely realities of nature and experience.

Give us an argument to prove the necessity of divine revelation in ancient times, which would not prove as conclusively the necessity of a new revelation now.

Give us an argument to prove the Bible essential to the present or future welfare of mankind, which does not, in effect, amount to blasphemy against God, so long as the great majority of mankind are now, and always have been, left without the Bible.

Prove, that if God could, consistently with his goodness and justice, leave nineteen-twentieths of his children without a supernatural revelation, he might not, consistently with his goodness and justice, leave the remaining twentieth without supernatural revelation.

Prove that the Jews who had the Old Testament Scriptures were wiser or better people in the days of the prophets, of Jesus and of Paul, than the Gentiles who had not those Scriptures.

Prove that heretical Samaritans are not generally better people than orthodox Jews; and that even unbelieving Sadducees are not less selfish, less deceitful, less cruel, less filthy, less dishonest and less murderous, than the high professing sectarians and clergymen who make long prayers in the synagogues and public places, and once a year, perhaps, appear unto men to fast.

Prove, that even now, their very enemies being judges, the heretics and unbelievers, as the priests misname them, are not the first in all beneficent reforms; the bravest and most zealous advocates of freedom and the rights of humanity; the boldest assailants of political and priestly tyranny; the sternest foes of kidnapping, slaveholding, and man-hunting; the truest friends of free discussion; the most gentlemanly, courteous, and, in all respects, the best behaved and talented disputants; the first to acknowledge and correct a mistake; the last to call foul names, or attempt to appeal to the prejudices, or rouse the passions of an audience.

Prove that the churches and priesthoods of the day, whether Catholic or Protestant, are not the Tories, the conservatives of abuses, the props of despotism and tyranny, the bulwarks of oppression, the foes of free inquiry, the friends of blind belief, the persecutors and slanderers of men of

science, and the enemies of all reforms, the advocates of bloody laws, the great obstructions in the path of progress, the plunderers of the poor and toiling, the flatterers of the rich, the idolaters of the powerful, and the betrayers of the weak and friendless.

Prove that even where the Bible is most extensively circulated, the people who make least of its authority, such as the old-fashioned Quakers, who subject it to the light within, the Progressive Unitarians, who subject its teachings to reason, and modify them accordingly, the bolder Universalists, who subject the book to their benevolent instincts, and allow no authority to a passage till it has been forced to speak the language of humanity and philanthropy; the anti-supernaturalists, who take the book as a set of human compositions, and receive or reject its teachings, as seem best to their own judgments; and liberally educated men of the world, who have kept themselves out of the meshes of the Church and the priesthood, and who know no guide of life but their own good sense, and better feelings: and we say prove that these classes of men are not the best, the purest, the kindest, the most liberal and talented, the most honest and truthful, the most just in their dealings, the most upright in their public or political transactions, the most generous patrons of worth, the readiest to do good to all as they have opportunity—the best, the most respectful as well as affectionate husbands, the most agreeable as well as the most faithful of parents, and the happiest as well as the most honourable and useful of mankind.

Prove that those who regard the Bible as wholly divine—who blindly submit to its teachings, or rather to the teachings of their priests, are not, with some exceptions, the most morose and uncivil, the most conceited and uncourteous, the most intolerant and inhuman, the most proud and uncharitable, the most ignorant and bigoted, the most unnatural and inhuman, the most deceitful and treacherous, and, when provoked by freedom and manly demeanour, the most malignant and revengeful, the most ferocious and bloody. None can hate like those whose hate is aided by religion. None can so relish the horrors of another's martyrdom, or enjoy with such zeal the agonies of his heretical victim, as the blind adorer of a Bible or a priesthood.

Name to us a war more bloody or inexcusable than the war of the Church, called the Holy War.

Point us to an institution more inhuman or devilish than the Inquisition—the Holy Inquisition—the pet institution of the Clergy.

Tell us of a bloodier or more butcherly massacre than the massacre of St. Bartholomew.

Name an order of men more crafty or dangerous, more proverbial for the employment of every forbidden art for the accomplishment of their deadly aims, than the Jesuits, the most holy order of the church.

Mention a place of a more doleful sound, or more melancholy meaning—a place the mention of which is associated with the idea of darker deeds or more revolting crimes, than the nunnery or monastery, the holy of holies of the church.

Mention a modern institution of more gigantic proportions, of more deadly influence, more fraught with injustice and cruelty, more fruitful of tears and tragedy, more ominous of coming evil, more discreditable to a great and mighty people, or more distressing to the wise and good of every nation upon earth, than American slavery, the nursling of the American church and clergy.

Name a calamity more appalling and tremendous than the Irish famine; or guilt more atrocious than the guilt which caused it; the guilt of the English aristocracy and state priesthood, and worshippers of the Bible.

Mention a war more unjust than the opium war, waged by the Bible-believing rulers of England.

Name to us doctrines more absurd, more monstrous, more impossible, more licentious, more blasphemous, than the doctrines of modern Protestant orthodoxy. (Hissing and applause.)

DR. BERG. — (Immense applause.) — My opponent seems to have unburdened himself. He again charges me with calling him foul names, but it is not in my power to exhibit the malignity my opponent evinces in attempting to brand with infamy the character of the best and purest men in this or any other land.

He charges me with a long string of sins of omission and commission. If any man should undertake to answer them, he would be as old as Methuselah before he was done. (Laughter.) Among his so-called absurd stories of the Bible, he mentions the fact of Balaam's ass speaking. He might as well have let

that venerable brute go by without challenge. He was a sensible ass, and there have been many asses since his day who have opened their mouth to much less purpose. (Uproarious laughter and shouting.) Then, he sneers at Jonah's whale. Could not God Almighty prepare a fish large enough to swallow a man? And it is expressly asserted that the fish was prepared for that very purpose. He may as well let the whale alone.

My opponent has spoken with learned precision on the subject of geology. He has doubtless large acquaintance with the subject, gathered from personal investigation, for as he walks by sight, and not by faith, it cannot for a moment be supposed that so consistent a casuist as my opponent, would, in order to invalidate the Mosaic history, quote Mr. Hitchcock and expect us to receive *him* as authority superior to Moses. As yet, however, he has not furnished the results of his own knowledge or experience. Perhaps he will yet do so. The details will no doubt be of thrilling interest! But let him do as he may, what a miserable piece of deception and presumptuous imposture is presented in this whole ado about geological testimony. Geology, as a science, is yet in its infancy. Its oracles are as contradictory as the sophisms of Atheism. They contradict one another and they contradict themselves. Whom shall we follow? Shall we go with Buckland, when in company with Cuvier, Le Duc, Dolomien and others; he tells us the traces of the Mosaic Deluge are indubitable: or shall we believe him when in his Bridgewater Treatise, he somewhat modifies his views? Shall I take my stand with Hugh Miller, when in his "Old Red Sandstone," he teaches that "The system began with an age of dwarfs, and ended with an age of giants?" or shall I follow him in his "Footprints," another of his books, in which he reverses his former theory, and at the very base of the system, "discovers one of the most colossal of its giants," and instead of an ascending order of progressive development, asserts a descending order of progressive degradation? Which of Lyell's contradic-

tory positions shall I take? There is one point at least, in which all are agreed, it is this:—*There is not a geological theory extant which would not be overthrown, and the whole science revolutionized by the discovery of a single new fact.* Miller in his Footprints, p. 313, says, speaking of geology, “It furnishes us with no clue by which to unravel the unapproachable mysteries of creation; these mysteries belong to the wondrous Creator, and to him only. We attempt to theorize upon them, and to reduce them to law, and all nature rises up against us in our presumptuous rebellion.” Now hear him. “A stray splinter of cone-bearing wood—a fish’s skull or tooth, the vertebra of a reptile, the humerus of a bird—the jaw of a quadruped—all, any of these things, weak and insignificant as they may seem, become in such a quarrel, too strong for us and for our theory—the puny fragment in the grasp of truth, form as irresistible a weapon as the dry bone did in that of Samson of old, and our slaughtered sophisms lie, piled up “heaps upon heaps, before it.” This is the testimony of a man who is a geologist. Whether my opponent is, or is not, I cannot say. If he is, instead of asserting things as geological facts, it would be his duty to *prove* them, for he may rest assured his assertions will carry very little force of conviction, in a Christian community. The probability is, he is not a practical geologist at all. If he were, he would not preach Hitchcock, praise Hitchcock, and to all practical purposes, if not swear, at least affirm by Hitchcock as lustily as he does! And is this the kind of evidence upon which the Bible is to be discarded! Are we to take the mutterings of geological wizards, who peep out of the dust, as louder and better truths than the dictates of this book, when the best of them, the man who stands in the front rank of geologists, admits that a stray splinter of wood, or the wing-bone of a bird, would be weapon enough to beat the brains out of the best system geologists have ever devised. Oh! what faith my opponent has in Hitchcock; and yet I have very little doubt, if the

truth were known, other parts of Hitchcock's book might be used to show that in rejecting the Mosaic history of the deluge, he is at variance not only with the Bible, but with his own principles. Geologists must be more modest. Let them tarry in Jericho till their beards are grown; and when the science which they are cultivating is out of its cradle, and able to stand erect upon its own feet, the first impulse of its generous manhood will be to proclaim from the very heart of this great earth which Jehovah has made, that the Bible is the book of God as surely as heaven and earth declare his glory and show his handiwork!

According to the code which regulates public disputations, I am not at liberty to introduce any new topic into the closing speech. I shall, therefore, confine myself to some remarks, recapitulating the points of the discussion, and appealing to all within the sound of my voice, to cherish the Bible as a precious gift beyond all price that can be named in its influence upon the dearest interests of humanity. The superiority of the Christian revelation over the traditional revelation of Deism, is manifest in the fact that the one rests its hopes for the future upon a positive basis, whilst the other is built upon a negation of every thing supernatural. This is not philosophical, because, as the very existence of nature establishes the fact of a supernatural and overruling power as the originator of this glorious frame-work, the government of the intellectual and the moral part of the creation of God, would call for a corresponding indication of the divine will and purpose, in clothing it with those subtle attributes which are spiritual and immortal. We have shown that man's nature leads him to worship; that his character becomes assimilated to the being which he worships; and that whenever man has been left merely to his own resources, his course has been a downward one of superstition, abominable idolatry and licentiousness. We have proved that man possesses no resources by which to extricate himself from this miry abyss—that art and science could not

do it—that philosophy could not do it—that all philosophy ever effected towards the deliverance of the race was to make atheists of idolaters. I have shown that before any religion can challenge universal obedience or assent, it must be invested with the marks of superhuman authority—that it must be accredited of God by indications that shall attest its divine origin. Hence the necessity for miracles and prophecy is a philosophical necessity. The Bible, to be of God, must bear not only internal evidence of its divine origin, but external also. My opponent utterly denies the superhuman authority of the laws, doctrines, and institutions of Christianity. Then I have shown that he has no foundation upon which he can build the authority of law at all. Laws of merely human origin, depending on no eternal principles of divinely revealed and divinely attested right, are no laws at all. Men may make, and men may unmake them. Without a law from God, one man's authority is as good as any other's; and thus anarchy stalks forth upon her work of desolation, and, amid the ruins of civil freedom and social order, and the sad wrecks of domestic purity and peace, the grand negation of infidelity stands confessed as an accumulation of positive horror, desolation and woe—a calamity of direst influence upon all the relations of life. I have shown that to deny a superhuman revelation places the infidel in the sad predicament of utter inability to announce the name of a specific God, or to account for the harmony of the attributes ascribed to the deistical idea of a Supreme Being, or even to tell what those attributes are, or even to show, with any degree of certainty, what object the Supreme Being (if, indeed, there be one in his creed,) proposed in the infidel's creation. I have endeavoured to show you that the internal evidences of the scriptures sustain its claims; that the alleged contradictions offered by infidel assailants are captious cavils; that these apparent discrepancies are often the result of the employment of language accommodated to human infirmity; and that

the argument by which such accommodation is denounced as pernicious, is neutralized by the clear and positive declarations that God, as God, is not subject to the passions, or arrayed in the form of humanity, so that they who would pervert the Bible on this account, do it in the face of its own protest. I have shown that the more closely Bible history is studied, the more clearly is the verity of its facts established; for it has been manifest that the infidel objections against the Mosaic account of the deluge and the ark, paraded with so much pomp of authority, are idle and absurd. In short, regarding the purity of its morals—the dignity of its style—the varied extent of its subjects—the harmony between the laws of the Bible and the operations of Providence—the clear and distinct explanations of phenomena, such as the introduction of sin, sickness, misery and death into the world, which, without the scriptural solution, are problems which infidelity can never unravel or reconcile with the idea of a God who governs in accordance with the laws of justice and mercy—regarding, I say, all these things, and the want of man's nature which seeks for and feels after the light beyond the grave furnished in the gospel; and, then, above all, the glorious example of Christ, so pure, lovely and gentle, startling the world by a blaze of celestial glory, when the midnight darkness of corruption was blackest, and calling men to the faith of the gospel by the most wonderful attestations of divine power, in working miracles, and blessing the poor and the outcast with the sweet mercies of Heaven, and offering to sinful men the wondrous plan of redemption through the blood of the cross, fulfilling the plainest predictions in the circumstances of his own life and sufferings, death and resurrection; and himself predicting events which were literally accomplished, not only in the terrestrial fulfilment of His mediatorial work, but after His ascension into heaven—regarding all these things, and the consistent testimony of evangelists, disciples and apostles, who sacrificed all for Christ and the gospel,

and lived and died in the defence and the faith of it, and gave the best practical testimony in the holiness of their lives, that they were the messengers of God and of Christ, I cannot conceive of any amount of rational doubt that must not yield before the pressure of this flood of testimony.

We love this Bible! We can conceive no direr calamity to the race than to be deprived of its pure morality! and we know of no blacker gloom, even in imagination, than that which pours its shadow over the soul when the weary spirit is breaking through the dissolving walls of its earthly house, unsolaced by this light of life! No Bible! Oh! horrid deprivation! No Bible!! Then is this world one grand enigma—a tangled tissue of contradictions, unanswered and irreconcilable. I see the flowers springing from the warm bosom of the earth, and lifting their meek eyes towards heaven, and I say—surely there is a God, and this fragrance is earth's incense of praise! I hear the birds singing among the branches, happy and free, rejoicing in the pure air and sunlight of the bright heaven, and I say—surely there is a God, and this music is nature's anthem of thanksgiving! I look out upon the furrowed field, and the springing corn smiles its blessing upon the God who sends the soft showers in their season. I see the joy of the harvest, and the golden sheaves praise him, and the fruitful trees praise him, and in full concert all his works declare that He is good. But I hear a cry of anguish—it is the moaning of an infant gasping in its mother's arms—I see it pale and quivering in its agony—I hear the wail of sorrow which woman alone can utter, as she bows to weep over the dead whom she has borne. This world—what is it? A wilderness of graves! A mighty charnel house! from which groans of pain and sorrow are forever rising to the heavens; and I ask, "Is this world governed by one God who is good, and by another who is evil?" And is it so that the evil is mightier than the good? Wretched man that I am! How shall I appease the wrath of

the malignant Being who wars thus constantly against human happiness, and finally prevails, so that men die; and dying, shall they ever live again? What answer shall I give? Shall they live again? and if they do, will that life be a blessing or a curse? What can I say? There is no Bible! and every grave confounds me—the joys of life perplex me—its sorrows depress me. I am afraid to live—I dare not die! Oh! what can I do without the Bible? What can I know without it, that shall still the eager questionings of the restless, deathless spirit, that is beating like a caged bird against these earthen walls—struggling after the purer, wider range of its immortal sphere? I know nothing, except that I am a child of sorrow and an heir of death. I can do nothing but regret my existence, and submit to my fate! So says the infidel—but not so the Christian. This world is no enigma to him. He cannot explain every detail, but he can see a glorious harmony between the operations of Providence and the testimony of the Bible. He knows that God is good. He knows that God is holy—that moral law has its penalty for transgressions as surely as natural laws have theirs; and, therefore, he knows there will be sorrow where there is sin; but then, he learns this is not remediless. Christ has repaired the ruin and provided the remedy. It is faith in him as the author of a new life that is mightier than the power of death. It is faith which binds the soul to Christ, and raises it through all these scenes of sorrow to the joy of the heavenly inheritance! Let us cherish this Bible! Let us read it—its words are pure as silver refined! Its precepts are apples of gold; and, in keeping its commands, there is infinite reward! Let America keep the Bible, and the Bible will keep America. It will be the salt of divine truth that shall rectify the tendencies to moral corruption, whether in the family, in society, or in civil government, and it shall save the land from infidel licentiousness and misrule. Remember that God no sooner caused any part of his will or word to be written, than

he also commanded the same to be read, not only in the family, but also in the congregation, "that they might hear, and that they might learn, and fear the Lord their God, and observe to do all the words of this law." Defend! protect! and love the Bible, and the God of the Bible will cause his presence to be your glory; and upon that glory shall be the defence of his own Almighty arm! God grant to you all the blessings promised in his word, to them that love his truth; and ever save our country from the blasting mildew of infidel folly and falsehood.

My opponent may deride the faith of Christians as sheer submission to the frauds of a protestant priesthood, but so long as ministers of the gospel enjoin upon all men the duty of searching the scriptures, we can let this assertion pass with others alike unfounded, and leave our faith and character to the ordeal of that day, when the fire shall try every man's work what it is; and the ways and the word of God shall be finally and forever vindicated.

CLOSING SCENES.

During the delivery of the peroration, the audience listened with the most rapt attention. Many hands were held up to check the demonstrations of applause that would break out at many passages, from auditors in different parts of the house. At the conclusion the applause was tremendous. It was a veritable ovation. His friends seemed to wish to testify, as strongly as possible, their sense of his triumph in the important debate just closed. The people had risen, when one of Dr. Berg's friends advanced to the front of the stage, holding a paper in his hand.

MR. G. H. STUART: If the Christians will take their seats a moment, I will read this paper. (Here one or two persons near him—one of them our reporter—remonstrated with him on the impolicy of detaining a large and excited audience, already in the confusion attendant on leaving their seats. Others, however, urged him to go on: the audience had partly complied with the request to sit down.)

MR. STUART: I do not wish to give occasion to any disorder. If not thought proper I will not proceed. (Cries of go on! go on!

read!) I have here a series of resolutions (laughter, hisses, and confused cries,) expressive of the sense of the majority as to the result of this debate, in which Dr. Berg has achieved so signal a victory. (Hisses, applause and shouts.) The audience may be looked on as a jury; it has heard both sides, and should now give its decision. (Mr. Illman came forward and obtained silence.)

MR. ILLMAN: The mover should remember that if the audience is a jury, it should *retire* before making its decision. (Laughter, cries of good, good, adjourn.)

WM. D. BAKER, ESQ.: But Mr. Illman forgets that it is not uncommon for a jury, when the evidence is all on one side, to give its decision *before leaving* the box. (Vociferous applause and laughter.)

MR. STUART: I will proceed to read the resolutions, so that you may know what they are:—

Whereas, Throughout the interesting discussion which has now been brought to a close, the appeal has been to the judgment of the audience: And, whereas, this audience, after having listened patiently and attentively for many nights to the arguments submitted to its judgment by the disputants who have occupied the platform, has now a right to utter its judgment. Be it therefore,

1. Resolved, That we feel ourselves under obligation to render thanks to Almighty God for the triumphant vindication of the Divine Authority of the Bible, which He has enabled his servant to achieve in the discussion just terminated; and that with one heart and one voice, we thank the Rev. Dr. Berg for the manliness and powerful eloquence with which he has spoken on this platform as a *witness* for Christ. May God bless the champion for the truth.

2. Resolved, That we hold the Bible to be the Word of God, on the authority of no man, however wise—on the authority of no priesthood, however holy—on the authority of no church, however ancient, pure, or catholic—but, because, having *truth* for its matter, and salvation for its end, it is itself its own evidence that it is the word of God who cannot lie—and, because, by its known effects upon the hearts and lives of men, it commends itself to the same inward light by which we know that God made the heavens and the earth.

3. Resolved, That we are fully persuaded that the universal acceptance of the Bible as the word of God, and universal obedience to its precepts, would free mankind from ignorance, falsehood, superstition, idolatry, and all the varied forms of vice, and crime, and sin—would cause wars, tyranny, wrong and oppression everywhere to cease—would unite mankind in the holiest bonds of brotherhood—would expand the intellect, purify the affections, and dignify the character of man—would mould his degenerate nature into forms of moral loveliness and grandeur—

and would, by renewing man in the image of his Creator, re-instate him in his proper position as the most glorious of all God's creatures beneath the sun, and prepare him for the realization of the highest aspirations of his renovated nature, in the ineffable beatitude of the heavenly state.

4. Resolved, That we regard the BIBLE as the bulwark of civil and religious liberty, the pillar of all lawful authority, and all just government; that we regard its principles as subversive of all institutions, of whatever name, that are hostile to man's well-being, and his indefinite advancement in knowledge, happiness, and purity; while we regard them as conservative of all that is excellent in all human institutions, and only of that which is excellent.

5. Resolved, That shrinking as we do with unutterable horror from the deadly dogma that God never forgives sin, we rejoice with joy unspeakable and full of glory, that we have a Saviour, Jesus Christ, the Son of God; the great Messiah, whose advent was predicted by prophets, and announced by angels; whose divine mission was attested by the spotless purity of his character, the grandeur of his miracles, and the unapproachable excellence of his doctrines and precepts; whose death upon the cross was the great atonement for sin, as his endless life in power and glory at the right hand of God in heaven is the assurance to all who believe in his name.

✂ The report of the closing scenes, furnished for the Daily Register, so far as regards the last paragraphs, is a wretched perversion, and shows plainly, that its author was unable any longer to conceal his sympathy with the prostrate champion of infidelity. It bears its own refutation upon the face of it; for *Moderator* Illman would hardly have perpetrated the silly solecism of comforting his discomfited and forlorn disciples of the Sunday Institute, by reminding them, with a characteristically profane witicism, "Broad is the road and wide is the gate which leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it," unless he had felt that the overwhelming sentiment of the majority was expressed in the resolutions offered by Mr. George H. Stuart—a gentleman, whose moral worth is too well appreciated in this community to require any vindication from the contemptuous sneers of any reporter, or editor, whose sympathies are in unison with the blasphemous hatred of revealed truth, exhibited by the cham-

pion of atheism. The request of Mr. Stuart, that all in favour of the resolutions just read, should signify their assent by holding up the right hand, was answered by a flash which gleamed from nearly two thousand uplifted hands; and the spectacle was felt, by every eye-witness, to be what the Rev. Dr. Hodgson so accurately declared it, one of moral grandeur and sublimity, such as is rarely witnessed; or, as Rev. Mr. Chambers said, on the same occasion—"Such a forest of limbs, tipped with fingers, I never saw before." *The people gave a great shout!* Who could blame them for that? They felt that the truth had triumphed, and their enthusiasm was right.

When the request was made, that all opposed to the resolutions, should signify their dissent by holding up the right hand, the advocates of infidelity, unwilling to display their leanness, refused to vote! The people gave another great shout: but this time it was in another key; and three such groans were never given in Concert Hall before, as were offered to the memory of Joseph Barker. May he live to repent of his errors, and devote his noble powers to the furtherance of the religion which he now labours to destroy; and thus resume the position, which he once held with so much honour, as the champion of revealed truth, against the hosts of aliens from God's commonwealth.

AN EYE-WITNESS.

At the close, the Register's reporter says:—"What little excitement remained, was speedily allayed by the weather without. The pavements were covered with half-melted snow and ice, and a most unpleasant compound of snow and water came drizzling down from the murky sky. And so ended the most remarkable debate ever held in America."

APPENDIX.

"No man hath seen God at any time."

Mr. Barker endeavours to make a point, from alleged contradictions respecting man's vision of God. He tells us, John says, "No man hath seen God at any time;" and yet repeated apparitions of Jehovah are detailed in the Old Testament. When infidels quote Scripture, they very often imitate Satan in their appeals to the word of God. When the Devil had taken Christ to the pinnacle of the temple, the liar-murderer tempted the Saviour in this wise: "If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God." The Psalm from which the Devil quoted was Messianic, and Satan knew it, therefore there was peculiar aptitude in the reference; but mark! the liar left out the important words, "in all thy ways." He merely said: "He shall give his angels charge over thee, to keep thee," instead of "to keep thee IN ALL THY WAYS." The ways of the just are not ways of presumption, therefore Christ answers, "It is said, Thou shalt not tempt the Lord thy God." So when Mr. Barker tells us, *it is written*, "No man hath seen God at any time," he finds it convenient to leave out the words, which explain this alleged contradiction, though they stand in the same sentence, and should be pronounced in the same breath—viz.: "The only begotten Son, which is in the bosom of the Father, he hath declared him." John here plainly states, that all apparitions or manifestations of Deity were in the person of the Son of God, who was God manifest in the flesh. Under the old covenants, when God appeared to men, it was in the person of Jehovah-Jesus. Thus he says, in answer to Philip's challenge, (John xiv. 8, 9,) "Lord, show us the Father, and it sufficeth us." "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father: and how sayest thou then, Show us the Father?" &c. The words are spoken with reference to the person of the Father out of Christ, and thus it is true, "No man hath seen God at any time;" but as the Father is in Christ, and Christ in the Father, as Jesus is God as well as man, he says, "He that hath seen me, hath seen the Father." There is therefore no contradiction here, but a plain scriptural declaration of the Deity of Jesus.

Natural Science.

Mr. Barker, in his accustomed style of bold assertion, enumerates a long list of sciences, whose witness, he tells us, is all against the Bible; but as he has not vouchsafed to furnish the proofs from his philosophical treasury, we may let his blank assertions stand, without special refutation. We may however remark, that the wisdom of infidels must be immense, to enable them to arrive with so much precision at the results of natural science, when it is well known their principles will not permit them to take any thing on trust. They are indeed prodigies of learning. Doubtless they are the men, and wisdom shall die with them!

Jephthah's Vow.

In confirmation of the view presented in the discussion, I may add, that the original admits of a rendering which entirely removes Mr. Barker's, or rather, Voltaire's, aspersion; for it is an old and a stale falsehood, that Jehovah required human sacrifices. The words may properly be rendered: "Whatsoever cometh forth to meet me, shall be the Lord's, *or*, (instead of **AND**,) I will offer it for a burnt offering." The particle employed in the passage is frequently disjunctive, and there can be no doubt this is its true force in this instance. Jephthah's daughter was set apart to the service of the tabernacle, and thus was devoted as the Lord's.

Ex aure asinum.

This Mr. Barker translates: "You may know that I am an ass by my ear!" He puts the concrete for the abstract. He ought to have said, *You may know an ass by his ear!*

Mr. Barker repeatedly uses the name **JEHOVAH** in his speeches, as though he recognises the existence of a God of the Bible. The name Jehovah is divinely revealed, and belongs only to the God made known in the Scriptures. "I am Jehovah—that is my name. My glory will I not give to another, neither my praise to graven images!" Infidels have no right on their principles to ascribe Jehovah's titles or attributes to their nameless god. Jehovah, "the self-existent," forbids it, and consistency demands that they abstain from such application.

The atheist's creed has been by a shrewd writer summed up thus:—

1. "I believe that there is no God; but that matter is God, and God is matter; and that it is no matter whether there is any God or no!"

2. "I believe that the world was not made; that the world made itself; and that it had no beginning; that it will last forever, world without end."

3. "I believe that man is a beast; that the soul is the body, and the body the soul; and that after death there is neither body nor soul."

4. "I believe that there is no religion; that natural religion is the only religion, and that all religion is unnatural."

5. "I believe not in revelation; I believe in tradition."

6. Lastly, "I BELIEVE IN ALL UNBELIEF."

Light of nature.

What is it? Where are the laws of nature that teach a pure morality? What heathen philosopher of ancient or modern times has published a moral law that can endure the test of a standard of moral purity?

Dr. Sleight sums up the matter as follows:—

Now to which of the following infidel philosophers shall we refer, to teach us genuine morality?—1. Zeno, the stoic, and Diogenes, the cynic, *sanctioned* the foulest impurities: of which Socrates also was more than suspected!—2. Lycurgus and Solon, authorized, yea, *legalized* the murder of delicate children!—3. Draco, the celebrated Athenian, punished all crimes alike, *with death*!—4. Plato recommended a community of wives!—5. Aristotle maintained the right of making war on Barbarians!—6. Cato, the elder, was remarkable for the ill usage of his slaves, and the younger Cato gave up the person of his wife!—7. Mohammed sanctioned unlimited sensualities!—8. Lord Herbert (one of the most celebrated modern infidels) says, "the indulgence of lust and anger, is no more to be blamed, than the thirst occasioned by dropsy!"—9. Mr. Hobbes, (the celebrated moral philanthropist!) says, "that every man has a right to all things, and may lawfully get them *if he can*!"—10. Lord Bolingbroke states that *self-love* is the principle of morality: that modesty is only vanity! That polygamy is a part of the religion of nature!—11. Mr. Hume maintained that self-denial, self-mortification, and humility, are not virtues; but are useless and mischievous; that *pride, self-valuation, &c. are virtues*! That adultery *must* be practised, if men would obtain all the advantages of life!—12. Both Voltaire and Helvetius advocated the *unlimited gratification* of the *sensual appetites*!—13. Rousseau made *feelings* his standard of morality! "I have only to consult myself," said he, "concerning what I do. All that I *feel* to be right, is right," &c. This is exactly the *principle* of morality taught as the Tammany Hall rule, where it is said "*whatever gives me pain is wrong, whatever gives me pleasure is right*!"—14. Lastly, comes Mr. Robert Dale Owen, with his rules of morality, one of which is, *that a man may throw off his wife, as often as he would his garment, when worn out*!

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